

How the Spectre of **Communism** is Ruling Our World

By
The Spectre

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The spectre of communism did not disappear with the disintegration of the Communist block of Europe

Table of Contents

Preface – Page 7

Introduction – Page 9

1. Communism: A Devil Bent on the Destruction of Humanity
2. The Devil's Ways and Means
3. Communism: The Devil's Ideology
4. A Metaphysical Understanding of the Devil
5. The Devil's Many Faces
6. Socialism: The Preliminary Stage of Communism
7. Romantic Notions About Communism
8. The Destruction of Culture and Morality
9. Returning to the Divine and Tradition

Chapter One: The Spectre's Strategies for Destroying Humanity – Page 19

1. The Corruption of Human Thought
2. The Subversion of Traditional Culture
3. Communism in the East and the West
4. The Breakdown of Society
5. The Divide-and-Conquer Strategy
6. Deception and Defense

Chapter Two: Communism's European Beginnings – Page 29

1. Karl Marx's Satanic Works
2. Marxism's Historical Context
3. The French Revolution
4. Communism's Debut in Paris
5. First Europe, Then the World

Chapter Three: Tyranny in the East – Page 40

1. The Rise of Totalitarian Communism
2. The Brutality of Communist Rule
3. A Century of Killing

Chapter Four: Exporting Revolution – Page 55

1. Exporting Revolution to Asia
2. Exporting Revolution to Latin America and Africa
3. Socialism in Eastern Europe
4. Communism After the Cold War

Chapter Five: Infiltrating the West – Page 70

1. Communism via Violence and Nonviolence
2. War of Espionage and Disinformation
3. From the New Deal to Progressivism
4. The Cultural Revolution of the West
5. The Anti-War and Civil Rights Movements
6. The American Marxist
7. The Long March Through the Institutions
8. Political Correctness
9. Socialism Across Europe
10. Falling for the Devil's Tricks

Chapter Six: The Revolt Against God – Page 95

1. In the East: A Violent Revolt Against God
2. In the West: Infiltrating and Weakening the Church
3. Communism's Twisted Theology
4. Religious Chaos

Chapter Seven: The Destruction of the Family – Page 108

1. Communism's Aim to Abolish the Traditional Family
2. Communism's Promotion of Promiscuity
3. Early Attempts at Sexual Liberation Under Communism
4. How Communism Destroys Families in the West
5. How the Chinese Communist Party Destroys Families
6. The Consequences of Communism's Assault on the Family

Chapter Eight: How Communism Sows Chaos in Politics – Page 133

1. Communism: The Politics of Humanity's Destruction
2. Bringing Government Under Leftist Control
3. Hatred and Struggle: The Invariable Course of Communist Politics
4. Politics Through Violence and Lies
5. The Road to Totalitarianism
6. Communism's Threat to Basic Values

Chapter Nine: The Communist Economic Trap – Page 152

1. State Ownership and Planned Economies: Systems of Slavery
2. Western Countries: Practicing Communism by Another Name
3. The Dystopian Socialism of the Chinese Communist Party
4. The Ravages of Socialism in the Developing World
5. Marx's Theory of Exploitation: An Inversion of Good and Evil
6. Hatred and Jealousy: The Origin of Absolute Egalitarianism
7. Communist 'Ideals': Tempting Man Toward His Own Destruction
8. Morality, Prosperity, and Peace

Chapter Ten: Corrupting the Legal System – Page 182

1. Law and Faith
2. Law Under Communist Tyrannies
3. How Communism Warps the Law in the West
4. Restoring the Spirit of the Law

Chapter Eleven: Desecrating the Arts – Page 199

1. Art: A Gift From the Divine
2. Art's Immense Influence on Humanity
3. Communism's Sabotage and Abuse of Art
4. Reviving True Art

Chapter Twelve: Sabotaging Education – Page 215

1. Communist Elements in Primary and Secondary Education
2. Communism in Western Universities
3. How Communism Destroyed Education in China
4. Returning to Traditional Education

Chapter Thirteen: The Media — The Spectre's Mouthpiece – Page 264

1. Mass Indoctrination in Communist Countries
2. Communist Infiltration of Western Media and Hollywood
3. Left-Wing Bias Among Media Professionals
4. The Media Takeover by Liberalism and Progressivism
5. The Film Industry: Vanguard Against Tradition
6. Television: Corruption in Every Household
7. The Media: A Key Battleground in a Total War
8. Restoring the Integrity of the 'Fourth Branch'

Chapter Fourteen: Popular Culture – A Decadent Indulgence – Page 285

1. Communist Party Culture
2. Communism's Subversion of Western Mass Culture
3. Pop Culture and Social Chaos
4. Recovering the Moral Foundations of Human Culture

Chapter Fifteen: The Communist Roots of Terrorism – Page 305

1. Terrorism and Communist Revolution
2. How Communist Regimes Export Terror
3. The Communist Origins of Islamic Extremism
4. The Chinese Communist Party's Support of Terrorism
5. The Convergence of Terrorism and the West's Radical Left
6. Ending the Fundamental Cause of Terrorism

Chapter Sixteen: The Communism Behind Environmentalism – Page 322

1. Communism and the Environmental Movement
2. Climate Change
3. Communist Environmentalism
4. Finding a True Solution to the Environmental Crisis

Chapter Seventeen: Globalization and Communism – Page 352

1. Globalism and Communism
2. Economic Globalization
3. Political Globalization
4. Cultural Globalization: A Means of Corrupting Humanity
5. Upholding National Heritage and Universal Values

Chapter Eighteen, Part I: The Chinese Communist Party's Global Ambitions – Page 371

1. The Chinese Communist Party's Ambition to Dominate the World
2. Communist China's Strategies for World Domination
3. Unrestricted Warfare With Chinese Communist Characteristics
4. The Communist 'China Model'
5. Lessons Learned and the Way Out

Conclusion: How the Spectre of Communism Is Ruling Our World – Page 436

Preface

Though the communist regimes of Eastern Europe have disintegrated, the spectre of communism has not disappeared. On the contrary, this evil spectre is already ruling our world, and humanity must not harbor a mistaken sense of optimism.

Communism is neither a trend of thought, nor a doctrine, nor a failed attempt at a new way of ordering human affairs. Instead, it should be understood as a devil — an evil spectre forged by hate, degeneracy, and other elemental forces in the universe.

In another dimension, not visible to us, it took the form of a serpent, then that of a red dragon, and it keeps company with Satan, who hates God. It exploits low-level beings and demons to wreak havoc on humankind. The goal of the spectre is to ruin humanity. While the divine offers salvation, communism tells people not to believe in the divine, attacks human morality so as to make people abandon tradition, and causes people to disregard the divine's instruction and, ultimately, to be destroyed.

The communist evil spectre, with its countless mutations, is full of guile. Sometimes it uses slaughter and violence to destroy those who refuse to follow it. Other times, it takes recourse in the language of "science" and "progress," offering a wonderful blueprint of the future in order to deceive people. Sometimes it presents itself as a profound field of learning and makes people believe that it is the future direction of mankind. Other times, it uses the slogans of "democracy," "equality," and "social justice" to infiltrate the fields of education, media, art, and law, bringing people under its banner without their awareness. At yet other times, it calls itself "socialism," "progressivism," "liberalism," "neo-Marxism," and other leftist terms.

Sometimes it holds up seemingly righteous banners such as pacifism, environmentalism, globalism, and political correctness. Other times, it supports vanguard art, sexual liberation, legalization of drugs, homosexuality, and other indulgences in human desires, giving the mistaken impression that it's part of a popular trend.

Extremism and violence aren't its only expressions — sometimes it pretends to care for the welfare of society. Yet its root purpose is to destroy, by whatever means, everything that is traditional, whether it be faith, religion, morality, culture, the institution of the family, art, pedagogy, or law — whatever it takes to have man fall into a moral abyss and be damned.

Communism and its various mutations are now found around the world. China and Cuba publicly proclaim themselves to be led by communist regimes. Even the United States — the leader of the free world — has fallen prey to attacks by the evil spectre. Europe embraces socialism, and Africa and Latin America are enveloped in communist influence. This is the startling reality humankind now faces: The evil spectre's conspiracy to destroy humankind is on the verge of success.

Humans instinctively desire to benefit themselves and avoid danger. Instinct urges them to escape from suffering, to make a name for themselves, to establish prosperous enterprises, or merely to enjoy life. It is human to have these thoughts. However, if humans distance themselves from the divine, the evil spectre can latch onto and intensify these thoughts to control them.

The hubris of the spectre's revolt against divinity also makes those it controls experience a sense of hubris. These individuals then try to play God through the wielding of power, capital, and knowledge, with the aim of ruling the fates of millions and influencing the course of history through social movements.

Humans are created by the divine and have both good and evil in their nature. If people abandon evil and choose compassion, they can return to the divine. What awaits on the opposite side is evil personified — the devil. The choice resides solely with the individual.

Many fundamentally kindhearted people have unknowingly become the communist spectre's agents or the targets of its manipulation — what Vladimir Lenin called “useful idiots.” Though society as a whole has ended up on the verge of destruction because of the spectre's inducements and temptations, very few people have willingly pledged their souls to the devil and chosen to deliberately corrupt mankind. For most, the kindness innate in human nature remains, giving them an opportunity to rid themselves of the spectre's influence.

The purpose of this book is to set out this complex and tangled issue in plain language as truthfully as possible. Then people will be able to see the communist spectre's tricks. More importantly, this book seeks to present the moral, cultural, and artistic traditions that the divine laid down for mankind. Individuals may then choose between the divine and the evil spectre for themselves.

When a person's kind thoughts emerge, the divine will help free him from the devil's control. But the process of seeing the devil for what it is requires that one think deeply and discern clearly. This book seeks to reexamine the tides of history over the last several centuries and, from a high level and with a broad perspective, assess the multifarious masks and forms the devil has adopted in order to occupy and manipulate our world.

The goal of this effort is not to simply recount history, but to understand how we can stop the devil from ever ruling the world again. This relies on each individual's enlightenment, proactive abandonment of evil, and return to the traditions and way of life that the divine laid down for man.

The divine will triumph over the devil. Which side we stand on will determine our eternal destiny.

Introduction

Table of Contents

1. Communism: A Devil Bent on the Destruction of Humanity
2. The Devil's Ways and Means
3. Communism: The Devil's Ideology
4. A Metaphysical Understanding of the Devil
5. The Devil's Many Faces
6. Socialism: The Preliminary Stage of Communism
7. Romantic Notions About Communism
8. The Destruction of Culture and Morality
9. Returning to the Divine and Tradition

Introduction

The collapse of the communist regimes in the Soviet Union and Eastern Europe marked the end of a half-century-long Cold War between the capitalist and communist camps in the West and the East. At the time, many were optimistic, believing that communism had become a relic of the past.

The sad truth, however, is that a transmogrified communist ideology has taken hold and entrenched itself around the world. In China, North Korea, Cuba, and Vietnam, there are outright communist regimes; in Eastern European countries, communist ideology and customs still exert a significant influence; and in African and South American countries, socialism is practiced under the banner of democracy and republicanism. Then there are the nations of Western Europe and North America, which have become host to communist influences without people even realizing it.

Communism breeds war, famine, slaughter, and tyranny. These in themselves are terrifying enough, but the damage dealt by communism goes far beyond this. It has become increasingly clear that, unlike any other system in history, communism declares war on humanity itself — including human values and human dignity.

After establishing massive dictatorships in the Soviet Union and China, communism came to rule billions of people and caused more than one hundred million unnatural deaths in less than a century. In its overt attempts at world revolution, the communist bloc brought the world to the brink of nuclear war; meanwhile, leftist thinkers and activists have promoted the deliberate and widespread destruction of the family, social order, and traditional morality.

What is the nature of communism? What is its objective? Why does it take mankind as its enemy? How can we escape it?

1. Communism: A Devil Bent on the Destruction of Humanity

The Communist Manifesto begins with the sentence “A spectre is haunting Europe — the spectre of communism.” The use of the term “spectre” was not a whim on the part of Karl Marx. As we argue in this book, communism should not be understood as an ideological movement, a political doctrine, or a failed attempt at a new way of ordering human affairs. Instead, it should be understood as a devil — an evil spectre forged by hate, degeneracy, and other elemental forces in the universe.

Following the Cold War, the poison of communism not only continued to harm formerly communist countries, but also spread throughout the world. Since then, the ideological infiltration of communism has enabled the spectre to influence human society on a global scale. Under the influence of communist ideas, countless people have lost their ability to discern right from wrong, to differentiate good from evil. The devil’s conspiracy has been carried out to an advanced stage of completion.

2. The Devil’s Ways and Means

Man was created by the divine, and divine compassion has long protected man. The devil knew this, and so it set about severing this connection, in order to corrupt man and ensure that the divine would no longer take care of him. The devil’s approach has been to subvert the culture given to mankind by the divine, in order to undermine human morality and thus warp man, making him unworthy of salvation.

Both good and evil, the divine and the devil, reside in the heart of every person. A life can sink into immoral decadence or elevate through moral cultivation. Those who believe in the divine know that by striving for moral conduct and thought, one’s righteous thoughts can be strengthened by the divine, and the divine then will allow miracles to happen. The divine will also help one’s morality rise in level so as to help one become a nobler person, in the end allowing one to return to heaven.

A person of low morality, however, is filled with selfishness: desire, greed, ignorance, and hubris. While the divine will never recognize such thoughts and actions, the devil will magnify them, intensifying his selfishness and wickedness. Manipulated to commit wrongdoing, he thus creates more karma and causes further moral decay, until, in the end, only Hell awaits him.

If the moral standards of human society as a whole decline, the devil will hasten this trend with the goal of causing more sins, more karma, and humanity’s eventual destruction. The turbulence of Europe beginning in the eighteenth century and the attendant moral decline gave the devil such an opportunity. It set about subverting, step by step, the criteria of discernment between good and evil. It promoted atheism, materialism, Darwinism, and the philosophy of struggle.

The devil chose Marx as its envoy among men. In The Communist Manifesto, published in 1848, Marx and his associate Friedrich Engels advocated the violent destruction of private enterprise, social classes, nations, religions, and the family. The destructive Paris Commune of 1871 was the communist spectre’s first direct attempt at seizing power.

Marx’s followers argue that political power is the central question of Marxian political science. This is both true and not true. When we clearly see communism’s ultimate aims, we can recognize that political power is both important and unimportant to the communist project. It’s important in that access to political power allows for a rapid means of corrupting humankind. With control over the levers of

power, communists can promote their ideology with violence and eradicate a traditional culture in mere decades or less. Yet it's also unimportant, in that even without the apparatus of the state, the devil has other means of exploiting the weaknesses and shortcomings of man: even when communists do not hold political power, the spectre's earthly agents can deceive, co-opt, coerce, and confuse society, subverting order and creating upheaval to overturn traditional thought. Communism uses such "divide and conquer" tactics in its efforts to gain global control.

3. Communism: The Devil's Ideology

The divine established a rich culture for human society based on universal values, paving the way for humans to return to heaven. Communism and the traditional culture of the divine are irreconcilable.

At the core of the evil spectre are atheism and materialism — a confluence of elements from German philosophy, French social revolution, and British political economics, assembled as a secular religion meant to replace the position previously occupied by the divine and orthodox beliefs.

Communism turns the world into its church, bringing all aspects of social life under its purview. The devil occupies people's thoughts, causing them to revolt against the divine and discard tradition. This is how the devil leads man to his own destruction.

The devil chose Marx and others as its agents to oppose and destroy the principles laid down by the divine for human society. In the East, it launched a violent revolution and established a totalitarian state that united politics and secular religion. In the West, it establishes progressive, nonviolent communism through high levels of taxation and wealth redistribution. On a global scale, it seeks to spread communist ideology to political systems everywhere, with the goal of undermining nation-states and establishing a global ruling body. This is the "paradise on earth" promised in communism, a supposed collective society without classes, nations, or government, based on the principle of "from each according to his ability and to each according to his need."

Communism uses its program of creating a "paradise" on earth to promote an atheistic conception of "social progress." It uses materialism to undermine the spiritual pursuits of mankind in order to enable communist ideology to spread to every sphere, including not only social studies and philosophy but even natural sciences and religious teaching. Like a malignant tumor, communism metastasizes, eliminating other beliefs — including the belief in the divine — as it spreads. In turn, it destroys national sovereignty and identity, and humanity's moral and cultural traditions, thus leading man to destruction. In *The Communist Manifesto*, Marx proclaimed, "The communist revolution is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas." Marx thus accurately summarized the practice of communism over the past two centuries.

The divine is the source of moral order, and the divine's morality is eternal and unchanging. Moral standards are not for man to determine for himself, nor can they be changed by man. Communism sentences morality to death and attempts to have the communist New Man establish a fake

revolutionary morality. It uses negative methods to expel all the positive factors from human traditions, with the goal of having negative factors occupy the world.

Traditional laws come from morality and are intended to uphold it. Communism tries to separate morality from the law, then destroy morality by concocting malicious new laws and subjecting existing law to twisted interpretations.

The divine calls upon man to be kind; communism incites class struggle and advocates violence and killing.

The divine established the family as the basic social unit; communism believes that the family is a manifestation of private property and capitalism, and aims to eliminate it.

The divine gives man the freedom to obtain wealth and the right to improve his lot in life; communism seeks to control all aspects of economic life by eliminating private property, expropriating assets, raising taxes, and monopolizing credit and capital.

The divine established the forms that morality, government, law, society, and culture should take; communism seeks the violent overthrow of existing social structures.

The divine transmitted to man the unique form of traditional art as a means of passing on the divine image. Traditional art recalls to mankind the beauty of heaven, reinforces faith, elevates morality, and nurtures virtue. Communism, on the other hand, would have man worship warped modern creations — artistic productions that stifle our divine nature, give full rein to the demonic impulse toward chaos and disorder, and manipulate the art world by spreading base, ugly, malformed, evil, and decadent ideas.

The divine wants man to be humble and full of reverence and wonder at heavenly creation. Communism connives at the demonic and arrogant side in man, encouraging him to revolt against the divine. By amplifying the evil inherent and inescapable in human nature, it exploits the idea of “freedom” to encourage conduct that is unrestrained by morality and unfettered by a sense of duty or honor. The slogan of “equality” is used to stir up envy and vanity, stoking man’s desire for fame and material interests.

After World War II, the communists expanded their military and economic empire, and the communist bloc and the free world contended for decades. In countries ruled by overt communist regimes, its doctrine became a secular religion — an unchallengeable dogma written into textbooks. But elsewhere, communism took root under other guises.

4. A Metaphysical Understanding of the Devil

The idea of the devil referred to in this text is that of a supernatural power. To understand the chaos sown by the devil throughout the world, one must come to fully grasp the true nature of communism.

Simply put, the spectre of communism is composed of hate; it draws its energy from the hatred that wells up in the human heart.

The communist spectre is tied to Satan. Often the two are indistinguishable, thus we will not make an effort to consider them separately.

The devil's arrangements are present in both the East and the West, in every profession, and in every walk of life. Sometimes its power is divided, sometimes integrated; sometimes it uses this tactic, sometimes that. It follows no simple pattern. The communist spectre is the initiator of an unrestricted war on mankind that has created battlefields out of every conceivable sphere, from academia to popular culture, from social affairs to international relations.

The spectre's dark energy can migrate at will from one vehicle to the next. For instance, after the anti-war movement faded in the West in the 1970s, the devil manipulated rebellious adolescents to channel their energies into agitating for feminism, environmentalism, and the legalization of homosexuality. The devil then used these efforts to subvert Western civilization from within.

The devil recruits those of villainous character to serve as its agents and representatives in the human world. Under the spectre's power, they use deceptive appeals to humanity and other fallacious narratives to draw compassionate and innocent people into the fold. Their sense of justice and morality hijacked by communism, they become some of the spectre's most loyal apologists.

The devil's agents — most of whom are unaware of their role — are everywhere in society, from the elite, to the middle class, to the lower classes. Thus, its activities manifest sometimes as bottom-up revolutions, sometimes as top-down conspiracies, and sometimes as reforms from the center.

The devil can change forms and exist in multiple places at once. It uses lowly beings and spectres in other dimensions to do its work. These beings feed on man's negative energies, including hate, fear, despair, arrogance, rebelliousness, jealousy, lust, rage, frenzy, idleness, and more. Pornography and drug addiction are tools the devil uses.

The devil is secretive and full of guile. It uses man's avarice, wickedness, and darkness to achieve its ends, and as long as a person's thoughts align with these qualities, the devil can control that person. Many times, people think they are acting according to their own thoughts, failing to realize they are being manipulated.

5. The Devil's Many Faces

Just as the devil goes by many names, communism manifests in many ways. The demon uses contradictory positions to deceive: a totalitarian regime or a democracy, a planned economy or a market economy, control of the press or no restraints whatsoever on speech, opposition to homosexuality in some countries or legalization of homosexuality in other countries, wanton environmental destruction or clamor for environmental protection, and so on.

It can advocate violent revolution or embrace peaceful transition. It may manifest as a political and economic system or as an ideological trend in art and culture. It may take the form of pure idealism or cold-blooded scheming. Communist totalitarian regimes are just one of the demon's manifestations. Marxism-Leninism and Maoism form just one aspect of the devil's pernicious deceit.

Since utopian socialism developed in the eighteenth century, the world has seen the emergence of numerous ideological currents: scientific socialism, Fabian socialism, syndicalism, Christian socialism, democratic socialism, humanitarianism, eco-socialism, welfare capitalism, Marxism-Leninism, and Maoism. These ideologies are of two broad and sometimes overlapping types: violent communism or nonviolent communism. The nonviolent strains take the approach of infiltrating and gradually eroding the status quo.

One of the many ways the devil deceives is by making arrangements in the two opposing camps of the East and the West. As it carried out a vast invasion of the East, it also took on a new guise and stole into the West. The Fabian Society of Britain, the Social Democratic Party of Germany, the Second International of France, the Socialist Party in the United States, and many other socialist parties and organizations spread the seeds of destruction throughout Western Europe and North America.

During the Cold War, the concentration camps, slaughter, famines, and purges in the Soviet Union and China made some Westerners count themselves lucky that they still lived in luxury and freedom. Some socialists publicly condemned the violence of the Soviet Union on humanitarian grounds, which led many to let down their guard around them.

The demon of communism inhabits a variety of complex guises in the West and operates under many banners, making it almost impossible to counter. The following schools or movements were either derived from communism or used by communism to reach its ends: liberalism, progressivism, the Frankfurt School, Neo-Marxism, critical theory, the counterculture of the 1960s, the anti-war movement, sexual liberation, legalization of homosexuality, feminism, environmentalism, social justice, political correctness, Keynesian economics, avant-garde art, and multiculturalism.

6. Socialism: The Preliminary Stage of Communism

In the West, many view socialism and communism as being separate, which provides fertile ground for socialism to flourish. In fact, according to Marxist-Leninist theory, socialism is simply communism's preliminary stage.

In 1875, in Critique of the Gotha Programme, Marx put forward the idea that there is an initial phase of communism, which is followed by a "higher" phase. Friedrich Engels, compelled by changes in the international situation in his later years, also proposed "democratic socialism," in which votes were used to obtain political power. Democratic socialism was adopted by social democratic party leaders and theorists of the Second International and led to the left-wing parties in many capitalist countries around the world today. Later, Lenin set down clear definitions of socialism and communism: He considered socialism to be the preliminary phase of communism, and communism to be developed on the basis of socialism. The state ownership and planned economy of socialism are part of the initial preparation for communism.

Socialism has always been part of Marxism and the international communist movement. While branches of socialism or left-wing doctrines popular in the West seem superficially unrelated to communism, they are nonviolent forms of the same root ideology. Left-wing parties come to power in Western countries

through elections, rather than violent revolution. High taxation serves the same role as the outright state ownership seen under communist regimes, and excessive social welfare is used in place of planned economics. Creating a welfare state is an important aspect of realizing socialism in Western countries.

It is thus impossible to understand the dangers of communism or socialism by focusing solely on the violence and slaughter committed by regimes that espouse those ideologies. Totalitarian communism and seemingly nonviolent forms of socialism go hand in hand, as communism requires this preliminary phase of development, just as a living organism needs a period of gradual maturation. If a free country turned into a totalitarian regime overnight, the drastic contrast between propaganda and reality would leave most people shocked. Many would rebel or at least passively resist. This would lead to high costs for totalitarian rule, and the regime would likely need to commit mass slaughter to eliminate the resistance, as happened in the Soviet Union and China.

Unlike under totalitarian rule, socialism in democratic states slowly eats away at people's freedoms through legislation, without their notice — like the metaphor of the boiling frog. The process of establishing a socialist system takes decades or generations, leaving people gradually numb, oblivious, and accustomed to socialism, all of which enhance the deceit. The endgame of socialist movements implemented gradually and through “legal” means is no different from that of their violent counterparts.

Some left-leaning states in the West today use the idea of the “common good” to convince the populace to sacrifice their individual freedoms. Citizens in these countries retain what appears to be a high degree of political liberties only because socialism has yet to become a strong political system. But socialism is not a static concept. Socialist countries set equality of outcome as the primary goal and thus are bound to deprive people of their freedom in the name of progress. Socialism inevitably undergoes a transition to communism, with people continually stripped of their rights until what remains is a tyrannical authoritarian regime.

Socialism uses the idea of guaranteeing equality of outcome through legislation, while in actuality, it drags down moral values and deprives people of the freedom to incline toward goodness. Under normal circumstances, people of all kinds naturally vary in their religious beliefs, moral standards, cultural literacy, educational backgrounds, intelligence, fortitude, diligence, sense of responsibility, aggressiveness, innovation, entrepreneurship, and more. Of course, it's impossible to enforce equality by suddenly elevating those at lower levels, so instead, socialism artificially restrains those at higher levels. Especially in terms of moral values, the socialism of the West uses pretexts like “anti-discrimination,” “value-neutrality,” or “political correctness” to attack basic moral discernment. This is equivalent to an attempt to eliminate morality as such. This has come along with the legalization and normalization of all manner of anti-theist and profane speech, sexual perversions, demonic art, pornography, gambling, and drug use. The result is a kind of reverse discrimination against those who believe in God and aspire to moral elevation, with the goal of marginalizing and eventually getting rid of them.

7. Romantic Notions About Communism

To this day, there are numerous Westerners who harbor romantic fantasies about communism, yet have never lived in a communist country and borne the suffering there, and thus have no understanding of what communism actually means in practice. During the Cold War, many intellectuals, artists, journalists, politicians, and young students from the free world went to Russia, China, or Cuba as tourists and travelers. What they saw — or, rather, were allowed to see — was completely different from the lived reality of the people of those countries.

Communist countries have perfected their ability to deceive foreigners: Everything the foreign visitors were shown was carefully crafted to their tastes, including the model villages, factories, schools, hospitals, daycare centers, and prisons. The receptionists and guides they encountered were members of the Communist Party or others considered politically reliable. The tours were rehearsed. The visitors were greeted with flowers, wine, dancing and singing, banquets, and smiling young children and officials. Then they were taken to see people who appeared to be hard at work yet able to talk freely and as equals, students studying hard, and lovely weddings.

What they did not get to see were the sham trials, mass sentencings, mob lynchings, struggle sessions, kidnappings, brainwashing, solitary confinement, forced labor camps, massacres, theft of land and property, famines, shortages of public services, lack of privacy, eavesdropping, surveillance, monitoring by neighbors and informants everywhere, brutal political struggles in the leadership, and extravagant luxuries of the elite. They especially were not allowed to see the suffering of ordinary people.

The visitors mistook what had been staged for them as the norm in communist countries. They then promoted communism in the West through books, articles, and speeches, and many of them didn't know they had been deceived. A small number did see cracks in the edifice, but then fell into another trap: They saw themselves as "fellow travelers" and adopted the Chinese attitude of "not airing dirty laundry in front of outsiders." They reasoned that the slaughter, famine, and suppression in communist countries were simply part of the cost of transitioning to communism. They were confident that while the path to communism was crooked, the future was bright. They refused to tell the truth because that would be blackening the name of the "socialist project." Lacking the courage to tell the truth, they chose a shameful silence.

According to the communist fantasy, everyone is free and equal, there's no oppression or expropriation, there's great material abundance, and everyone gives according to his ability and receives according to his need — a heaven on earth, where every individual is able to develop freely. A human society of this sort is only a fantasy, one that the devil has used as bait to deceive man.

In reality, power falls into the hands of a small elite. Real communism is a totalitarian apparatus controlled by a small group of leaders, who use their monopoly on power to suppress, tyrannize, and deprive the majority. The time has not yet arrived for this in some socialist countries, and so they appear to be moderate. When the conditions are ripe, all of that will change, and the naïve supporters of a socialist utopia will find it's too late for regret.

8. The Destruction of Culture and Morality

The devil's placement of its agents into every field and nation has led the ignorant and credulous to hasten their journey toward destruction.

Communism teaches people to oppose belief in God and to cast out the divine. It simultaneously launches attacks on religions from the outside while manipulating people to corrupt religion from the inside. Religions have been politicized, commercialized, and turned into entertainment. Numerous morally corrupt clergymen put forward fallacious interpretations of religious texts, misleading their followers and going so far as to commit adultery with their lay members or even engage in pedophilia.

This chaos has left sincere religious believers bewildered and bereft of hope. Just a century ago, an unwavering belief in the divine was a sign of moral decency. Now, religious believers are considered foolish and superstitious. They keep their beliefs to themselves, not even discussing their faith among friends for fear of being mocked.

Another important goal of communism is the destruction of the family through ideas like gender equality and "sharing wealth and wife." The twentieth century, in particular, was host to modern feminist movements that promoted sexual liberation, the blurring of gender differences, attacks against "patriarchy," and the weakening of the father's role in the family.

These movements changed the definition of marriage, promoted the legalization and legitimization of homosexuality, promoted the "rights" to divorce and abortion, and used social welfare policies to effectively encourage and subsidize single parenthood. All of this resulted in the collapse of families and led to higher incidences of poverty and crime. This has been one of the more startling transformations of society over the last several decades.

In the political sphere, while communist regimes have continued with their rigid dictatorships, party politics in free societies have come to a point of crisis. Communism has exploited loopholes in the legal and political systems of democratic nations by manipulating major political parties. To secure electoral victory, politicians have resorted to dirty tricks and made promises that they could never fulfill. The result of communist influence in democratic countries is that political parties around the world today tend to fall on the left of the political spectrum, advocating higher taxes, higher social welfare expenditures, bigger government, and economic interventionism. The government plays an enormous role in molding society; a left-leaning government allows variants of Marxism to spread throughout society, indoctrinating the youth to elect progressively more left-wing candidates.

Higher education, which is supposed to play the role of transmitting the essence of the wisdom and culture of the ages, has also been subverted. In the first half of the twentieth century, the communist spectre arranged for the systematic destruction of the education system. China, famous for its profound ancient civilization, was subjected to the New Culture Movement even before the Chinese Communist Party was formally established. This was part of the effort to disconnect the Chinese people from their traditions. After the communists seized power, they nationalized the education system and filled the textbooks with Party ideology, transforming generations of young Chinese into ferocious "wolf cubs," a Chinese term for those who grow up under communism and are indoctrinated to hate and kill class enemies.

In the West, the spectre launched the progressive education movement, using the banner of “science and progress” to gain control of philosophy, psychology, pedagogy, and eventually the entire education system, thus indoctrinating teachers and school administrators. High school education began excluding orthodox ideas and traditional morality. Academic standards were lowered to make students less literate and numerate, and less able to form their own judgments or use common sense. Atheism, the theory of evolution, materialism, and the philosophy of struggle were all instilled in students.

Following the counterculture movement of the 1960s, advocates of political correctness have become thought police, forcing teachers to indoctrinate students with all manner of twisted ideas. Students now graduate from school without a strong moral compass, with no foundation in their own culture, and with little common sense or sense of responsibility. They are left to blindly follow the crowd, thus joining society’s downward trend.

Out in society, there is widespread drug abuse, rising rates of crime, a media sphere full of sex and violence, an art world that treats grotesquerie as beauty, and all manner of evil cults and occult groups. Young people blindly adore film and television stars, waste their time on online games and social media, and end up dispirited and demoralized. People worry desperately about the security of the world and what the future holds, in the face of senseless violence and terrorism.

9. Returning to the Divine and Tradition

Human civilization was transmitted to man by the divine. Chinese civilization has seen the prosperity of the Han and Tang dynasties, and Western civilization reached its peak during the Renaissance. If human beings can maintain the civilization given to them by the divine, then man will be able to maintain his divine connections and understand the Law taught when divinity returns to the human realm. If humans destroy their culture and tradition, and if the morality of society collapses, then they will fail to understand the divine teachings because their karma and sins will be too great and their thinking will have departed too far from the instructions of the divine. This is dangerous for mankind.

This is an era of both despair and hope. Those who don’t believe in the divine pass lives of sensuous pleasure. Those who believe await the return of the divine in confusion and disquiet.

Communism is a scourge on humanity. Its goal is the destruction of mankind, and its arrangements are meticulous and specific. The conspiracy has been so successful that it has almost been carried out to completion, and now the devil is ruling our world.

The ancient wisdom of mankind tells us this: One righteous thought can conquer one hundred evils, and when a person’s Buddha-nature emerges, it shakes the world of ten directions. The devil seems powerful but is nothing before the divine. If human beings can maintain their sincerity, kindness, compassion, tolerance, and patience, they will be protected by the divine, and the devil will have no dominion over them.

The mercy of the Creator is limitless, and every life has a chance to escape catastrophe. If humankind can restore tradition, elevate morality, and hear the compassionate call of the Creator and the Heavenly Law that provides salvation, man will be able to break through the devil’s attempt at destruction, embark on the road to salvation, and move toward the future.

Chapter One: The Spectre's Strategies for Destroying Humanity

Table of Contents

Introduction

1. The Corruption of Human Thought
2. The Subversion of Traditional Culture
3. Communism in the East and the West
4. The Breakdown of Society
5. The Divide-and-Conquer Strategy
6. Deception and Defense

Introduction

The spectre of communism has been working for centuries to corrupt and destroy humanity. It began by crippling man spiritually, divorcing him from his divine origins. From here, the spectre has led the peoples of the world to cast out their millennia-old cultural traditions that the divine had meticulously arranged as the proper standards for human existence.

Bereft of its ancient heritage, the whole of human society is breaking down at an unprecedented pace. Meanwhile, the spectre's earthly agents have exploited this societal havoc to push their nefarious agendas, masking them as "liberation" and "progress."

Over the past two hundred years or more, the spectre's influence has overtaken the labyrinth of social affairs and historical development. Its demonic influence takes myriad and seemingly contradictory forms, from the overt brutality of communist rule found in the East, to the piecemeal subversion of Western politics, culture, and mainstream society.

1. The Corruption of Human Thought

In today's world, the criteria for discerning good and evil have been inverted. Righteousness is cast as wickedness and vice as compassion. Sinister concepts are disguised as science, and gangster logic is masked as "social justice." "Political correctness" is used to impose thought control, and the notion of "value neutrality" is used to render people insensitive to brutal atrocities.

Man was created by the divine, and the faithful receive divine protection. The spectre's first and primary aim, therefore, is to sever the connection between man and the divine.

The socialist anthem, "The Internationale," claims that there has never been any Creator. In the 1850s, German materialist philosopher Ludwig Feuerbach said that God was merely a projection of man's inner

nature. But humanity's traditional morality, culture, society, and reason all come from the divine. In the tumultuous currents of history, spiritual faith may be described as a strong anchor line keeping mankind from being lost to the waves.

Atheism lures the arrogant into playing God and attempting to control the fates of others and society; the leaders of communist movements are prone to self-deification. British philosopher Edmund Burke, reflecting on the bloodshed of the French Revolution, said, "When men play God, presently they behave like devils."

A concept closely linked to atheism is materialism, which denies the existence of the soul. Materialism took root during the Industrial Revolution, when rapid progress in science, technology, and production fueled a cult of empiricism and atheism. People lost faith in divine miracles and rejected divine commandment. The concept of dialectical materialism is the core tenet of Marxism and other radical ideologies. In recent history, the dialectical theory was first articulated by German philosopher Georg Hegel as a general set of principles for logical thought. Marxism then absorbed select aspects of Hegel's work, while exaggerating the nature of dialectical conflict.

In the hands of the spectre, materialism and atheism serve as demonic weapons used to overthrow man's spiritual faith, undermine human morality, and destroy traditional culture. Materialism and atheism have established the basis for a whole host of warped intellectual pretensions. The corruption of philosophy has gone hand in hand with the corruption of science. A cult of "scientific rationality" has replaced normal reason with a type of secular religion used to repress faith and deny morality, reinforcing the atheistic worldview.

The contemporary scientific community dismisses all phenomena it cannot explain or verify using its methods as superstition and pseudoscience, or ignores them entirely. Aiming to dominate academic thought and the education system, it inundates those fields with atheistic theories such as Darwinism. Darwin's flawed theory of evolution has been widely adopted as an instrument for distancing man from the divine. It equates man with beasts, undermining both his self-respect and his reverence for divine creation. In the twentieth century, the theory took over the spheres of research and education; today, those who believe in creationism are ridiculed. Apart from their impact on the natural sciences, atheism and materialism spawned many philosophical and ideological trends rooted in the concept of struggle. The theory of evolution now not only dominates the study of biology, but also holds sway in the social sciences. From Darwin's original theory came the pernicious philosophy of social Darwinism, with its concepts of "natural selection" and "survival of the fittest" reducing the community of nations to a jungle of barbaric struggle.

The demonic philosophy of struggle also has invaded the field of language. The definitions and nuances of words have been twisted to conform with atheistic and materialist thought. In British writer George Orwell's dystopian novel *Nineteen Eighty-Four*, Newspeak is an artificial language created to reinforce the Party's control over the people. In many ways, Orwell's visions have become reality. "Freedom" has been twisted to mean a state unrestrained by morality, law, or tradition. Principles such as "all men are created equal" and "all men are equal before the law" have been distorted to mean absolute egalitarianism. "Tolerance" has been deviated to mean acceptance of all sorts of warped thought and conduct. Rational thinking has been made a tool of narrow-minded empirical science. In the pursuit of equality of outcome, justice has become "social justice."

The goal of communism is not to resolve problems, but rather, as Chinese republican leader Chiang Kai-shek once said, “to expand global contradictions to the greatest extent possible and cause human struggle to continue forever.”

This has been observed time and again throughout modern history. Communism incites hatred among the people, creates and escalates conflicts, and seizes power through violent revolution or subterfuge. In every case, the “liberation” promised by the revolutionaries results in brainwashing, killing, and tyranny.

2. The Subversion of Traditional Culture

Mankind’s orthodox culture was imparted by the divine. In addition to maintaining the normal functioning of human society, the most important role of divinely inspired culture is to provide a means for humanity to understand the divine law taught in the final epoch and to be saved from elimination.

Divinely inspired culture provides for strong moral protection against evil. The spectre of communism thus aims to destroy human culture by turning people against their own traditions.

The spread of atheism and materialism weakened the religious roots of civilization, giving rise to new ideological movements grounded in struggle. In secular society, the spectre’s representatives undermined traditional education, created degenerate modern art, promoted sexual promiscuity and pornography, and popularized drug use. The sinful and the revolting are now glorified as liberating and expressive.

For thousands of years, traditional education played a key role in developing and passing on mankind’s exquisite culture. Students learned to work diligently to master professional, artistic, or academic skills, and to be good people and citizens.

Western countries started establishing free public education in the nineteenth century. By the start of the twentieth century, atheistic and anti-traditional thought had begun gradually seeping into the curricula, facilitated by leftist pedagogical experts who had infiltrated academia and held sway over educational policy. The theory of evolution became required learning, while political correctness was made the norm in social studies. Textbooks were gradually filled with atheism, materialism, and class struggle. Traditional culture, exemplified by the great literary classics, was at odds with the demonic ideological current. Thus, the classics were incrementally marginalized or reinterpreted according to modern social theory, leaving bright and gifted students without any deep understanding of the wisdom contained in humanity’s most important literary works.

Students’ creativity and curiosity now are squandered in the pursuit of meaningless causes, while they remain unversed in the fundamentals of work and life. Math and literacy standards have fallen. Long school hours separate children from their parents and families, ensuring continuous exposure to the degenerated education system. Under the slogan of “independent thinking,” students are educated to be anti-tradition and anti-authority and are encouraged to despise society and their elders. They are fed leftist narratives on history and social studies and are immersed in vulgar entertainment.

In countries ruled by communist regimes, children are actively indoctrinated in Marxist political studies from the time they enter preschool or kindergarten. Traditional culture and faith are completely replaced by an atheistic communist culture of hatred and struggle. Growing up with a constant barrage of ideological brainwashing, children raised in these countries learn to think using the same twisted logic as the communist party.

Eccentric and deviated trends fill today's consumer culture, while age-old trades have died out. Traditional standards of workmanship and business ethics have been lost. Alienated from their traditional culture and ways of life, people drift further from the divine. Today's society worships sexual freedom and perversion. Youth are addicted to video games, social media, and pornography.

Art also has come under relentless attack. Upright, traditional arts came from the divine and first appeared in temples, churches, and other places of worship. True art presents truthfulness, kindness, beauty, and honor, thus helping humanity to maintain an orthodox moral culture. Garbage now occupies the halls of art. Dark, sinister paintings depict things of the netherworld. Impressionism, surrealism, and other grotesque styles have replaced the exquisite works of antiquity and the Renaissance. In literature, the ancient classics that embodied the wisdom of entire civilizations have been cast out in favor of shallow and convoluted modern writing.

Music, once composed and performed in awe of divine glory, is today dominated by obscenity and noise. Pop culture is full of demonic themes celebrating violence and drugs. Celebrities with hundreds of millions of fans promote degenerate and immoral lifestyles. The sublime, noble, and pure are ridiculed, while the vulgar and shameless are lauded.

3. Communism in the East and the West

Communism is characterized by the atheistic philosophy of struggle and derives its political organization and ideology from those of gangs and cults. In the East, communism is represented by totalitarian regimes and ruthless leaders, such as Vladimir Lenin, Joseph Stalin, Mao Zedong, Jiang Zemin, and their followers. The situation in the West is more complex, as powerful elites in fields such as government, business, academia, and religion scheme to undermine society.

Once-upright religions have been infused with the secular religion of socialism. Whether due to political control by communist regimes, or the misguided interpretations of unfaithful clergymen, traditional teachings and holy scripture have been altered. Liberation theology has infused an otherwise upright faith with Marxist ideology and class struggle, and moral perversion has spread among priests. Consequently, many believers have lost hope in the church and have given up faith in divine salvation.

Along with religion and the nation, the family is among the divine cornerstones of human civilization. It is an important bastion of morality and tradition and serves as a conduit for culture to be passed from one generation to the next. Leftist movements around the world promote feminism, sexual liberation, and homosexuality, undermining the traditional family structure and harmonious gender roles. These ideological trends legitimize and encourage promiscuity, adultery, casual divorce, and abortion, breaking

down healthy relationships and the basic standards for human existence. Destroying the family is a key factor in how the devil is destroying humankind.

Totalitarianism in the East

Russia was weakened by its defeats in World War I, forcing the czar to abdicate. Taking advantage of the political chaos, communist revolutionaries launched the 1917 October Revolution to overthrow the constitutional government. Following a devastating civil war, the communists founded the world's first socialist regime — the Soviet Union — and used its vast resources to export revolution abroad via the Communist International.

The Chinese Communist Party (CCP) was created in 1921 with direct Soviet backing. Over the following decades, the communists waged a violent and treacherous rebellion against the Republic of China. The CCP benefited greatly from the Japanese invasion in World War II and continued fighting against the ruling Nationalist Party during and after the war. In 1949, the communists took over all of mainland China, establishing a totalitarian People's Republic.

Both the Soviet and the Chinese communist parties ruthlessly slaughtered tens of millions of their own people in times of peace. To enforce its malicious Marxist ideology, the CCP launched the unprecedented Cultural Revolution, declaring war on China's five thousand years of traditional culture and exquisite ancient civilization.

Beginning in the 1980s, the CCP introduced economic reforms to stave off its own collapse, while keeping the political sphere under its strict totalitarian control. To this day, the Party maintains its tight grip on power through campaigns of suppression, such as the crackdown on the democracy movement and the persecution of Falun Gong.

Infiltration in the West

China's imperial court, the Western divine right of kings, and the American system of checks and balances are forms of government established by the divine for humans according to their unique cultures and environments. Though communist revolutions have failed to take power in Western countries, the spectre of communism has nonetheless established covert control over the free world via subversion and infiltration. Without violent revolution, Western countries have abandoned upright methods of statecraft and broadly adopted various characteristics of the communist system, such as heavy taxation, bloated welfare states, excessive and self-serving bureaucracies, and political correctness.

The law, originally founded on religious morality and divine commandment, has been altered to accommodate deviant understandings of ethics and freedom. In the communist countries of the East, the law exists to do the regime's bidding. In the West, the law is interpreted through leftist ideology and modified to uproot moral concepts of good and evil. Legislation is passed to show leniency toward serious crime, encourage adulterous sexual lifestyles, undermine the family, and curb the rights of upstanding citizens through heavy regulation.

Governments and citizens alike have been dragged into a culture of avaricious overconsumption. Financial elites have done away with the traditional wisdom that governed sustainable economics, replacing the gold standard with a fluctuating fiat currency. Banks and the state encourage the accumulation of endless debt, leading to perennial economic crises and eroding national sovereignty.

The communist spectre has used globalization as a tool to gradually break down the sovereignty of individual nations through organizations such as the League of Nations and the United Nations. Billed as utopian solutions to international conflict and disputes, these global authorities have in reality come to serve nefarious agendas. The United Nations, despite receiving most of its funding from Western democracies, has increasingly come under the sway of communist regimes like the People's Republic of China. International organizations are used to spread leftist ideology and undermine legitimate national interests. The ultimate aim is to bring the whole world under one totalitarian regime with tight controls on politics, ideology, and population.

Leftist and other pernicious agendas have been able to acquire so much mainstream influence in Western countries largely due to the help of mass media. In countries run by communist regimes, all outlets are subject to state censorship, if not directly controlled by the communist party. Elsewhere, the media has been brought under the sway of financial and partisan bias. Honest reporting and discourse are buried by an avalanche of sensationalism, political virtue-signaling, and outright fake news.

4. The Breakdown of Society

In order to topple traditional human society, the spectre has driven social movements, mass immigration, and other upheavals on a global scale. This astounding process has been underway for several centuries.

Warfare and Revolution

Seizing political power is one of the key steps in communism's plan to destroy humanity. Karl Marx, in summarizing the lessons learned from the Paris Commune, wrote that the working class must overthrow the original governmental apparatus and replace it with its own state. Power is always the core issue in Marxist political theory.

War is one of the spectre's most effective tools for breaking down the old international order, destroying bastions of tradition, and accelerating the development of communist ideology. Many wars were waged under demonic influence. World War I brought about the collapse of several European empires, chiefly czarist Russia. This paved the way for the Bolshevik Revolution.

World War II provided the conditions for the CCP to seize power and for the Soviet Union to take over Eastern Europe, thereby establishing the postwar socialist camp. The war also created the disorder of decolonization, which the Soviet and Chinese communist regimes exploited to support the worldwide communist movement. National liberation movements brought many countries across Asia, Africa, and Latin America under authoritarian socialism.

The instigation of revolution can be divided into the following steps:

- Foment hatred and discord among the people.
- Deceive the public with lies and establish a revolutionary united front.
- Defeat the forces of resistance one at a time.
- Use violence to create an atmosphere of terror and chaos.
- Launch a coup to seize power.
- Suppress the reactionaries.
- Build and maintain a new order using the terror of revolution.

The communist countries attempted to launch a world revolution via the Communist International, exporting revolutionary activism and creating unrest by supporting local leftists in non-communist states.

Communism exploits divisions between people and channels the rage of individuals into collective hatred. Communist revolutions succeed through acts of terror, and communist regimes implement policies of state terrorism. Most terrorist movements take inspiration from the Leninist organizational model, and the Soviet and Chinese communists supported terrorist groups as a kind of task force to damage public order and fragment society throughout the rest of the world.

Economic and Social Crises

All around the world, socialist and communist movements have taken advantage of economic unrest to edge themselves into positions of influence, with the eventual goal of overthrowing the existing social order.

Economic crises can be created and utilized as a means of encouraging revolution or casting socialist movements as saviors. When politicians in democratic countries find themselves desperate for solutions, they make Faustian bargains, gradually steering their countries toward big government and high-tax socialism. As Saul Alinsky wrote in *Rules for Radicals*, “The real action is in the enemy’s reaction.”

The Great Depression of the 1930s was the key juncture at which Europe and the United States embarked on the path toward big government and widespread interventionism. The financial crisis of 2008 continued tipping the scales in favor of expanding leftist policies.

With the rise of industrialization and globalization came mass migration, first from the countryside to cities, then across borders and continents. People have moved from one place to another since antiquity. However, the rapid domestic and international population movements seen in modern times are the result of the spectre’s manipulation.

Mass migration dissolves national identity, borders, sovereignty, cultural traditions, and social cohesion. As masses of people are removed from their traditional identities, they are more easily absorbed into the drift of modernity. It is difficult for immigrants living in an unfamiliar environment to secure their livelihood, let alone participate deeply in their host countries’ political processes or cultural traditions.

Newly arrived immigrants are thus easily recruited as free votes for leftist parties and social causes. Meanwhile, immigration creates ripe conditions for stirring up racial and religious animosities.

Communism makes use of social trends to inflame and agitate people, escalate conflicts, mobilize movements to destabilize society, bludgeon the political opposition, dominate discourse, and appear to seize the moral high ground. Examples include the anti-war movement and environmentalism, which communists hijacked for their own purposes.

5. The Divide-and-Conquer Strategy

The communist spectre handles people according to their different characteristics and motivations. It takes the lives of some while taking advantage of others' greed. It can put human idealism and emotion to work, indoctrinating individuals to serve as the pawns of revolution and rebellion.

Eliminating Dissent

Some people are wiser and more perceptive than others. Some are closer to the divine and not susceptible to the devil's trickery. In countries with long and rich historical experiences, it is difficult to get people to go along with the deception. The communist spectre does not hesitate to physically liquidate the discerning members of society who see through its conspiracy and are brave enough to stand out by resisting. To this end, it arranges political campaigns, religious persecutions, show trials, and assassinations.

In China, which boasts five thousand years of divinely inspired civilization, the CCP could only break down the cultural order by launching a series of political campaigns that killed tens of millions of people. It paid special attention to murdering the scholars, gentry, and spiritual practitioners who served as the custodians of traditional Chinese culture.

Elites across all nations and industries have taken up a demonic way as the spectre plays to their interests and endows them with power according to how closely they follow its agenda. For those who seek fame and influence, the spectre gives them a reputation and authority. For the greedy, it arranges profit. It inflates the egos of the arrogant and maintains the bliss of the ignorant. The gifted are seduced with science, materialism, and unrestricted freedom of expression. Individuals with lofty ambitions and good intentions have their ideals turned into self-glorification, making them feel the warm glow of accomplishment in becoming presidents, prime ministers, think-tank scholars, policymakers, administrators, big-shot bankers, professors, experts, Nobel laureates, and the like, with outstanding social status, political influence, and vast fortunes. Once established, these great personalities are co-opted, each according to his or her circumstances. Many of them become the spectre's ignorant agents and, in the words of Lenin, "useful idiots."

Dumbing Down the Masses

Communist ideology manipulates public knowledge by employing false narratives, deluding people with its warped educational system, and controlling the mass media. It uses people's sense of security and shallow interests to make people care only about their immediate interests, vulgar entertainment, competitive sports, social gossip, and indulgence in erotic and carnal desires. At the same time, politicians cater to the lowest common denominators to undermine voters' vigilance and judgment, and thus capture the electorate.

In totalitarian communist countries, the people are never allowed to have anything to do with politics. In democratic countries, those concerned with the public good have their attention diverted to trivial issues (such as transsexual rights), echoing the famous stratagem from ancient Chinese military history: "advancing via a hidden route while repairing the plankways in the open." Viral news, social sensations, and even terrorist attacks and wars are arranged as cover for communism's ultimate goal.

The public is inculcated with a modern consciousness and mobilized to overpower the minority of people who stubbornly hold to tradition. Intellectuals levy heavy criticism of folk cultures around the world, fostering narrow-minded prejudice among their undiscerning audiences. The concepts of critical and creative thinking are abused to pit those of the younger generation against authority, preventing them from absorbing the knowledge and wisdom of traditional culture.

In communist countries, after the bearers of traditional culture were slaughtered, the bulk of the population was indoctrinated to participate in revolution. After the CCP seized power, it took two and a half decades to nurture a generation of "wolf cubs," a Chinese term for those who grew up under communism and were indoctrinated to hate and kill class enemies. They were encouraged to fight, smash, rob, and burn indiscriminately.

The CCP actively cultivates murderous sentiment. During the Cultural Revolution, teenage girls readily beat their teachers to death in Mao's ideological crusade. Today, internet trolls known as the "Fifty Cent Army" infest Chinese social media sites, constantly writing about beating and killing, with typical posts reading, "Recover the Diaoyu Islands even if China is laid to waste," and, "We would rather China be peppered with graves than fail to exterminate the last Japanese."

In the West, communist parties proudly harken to the experience of the French Revolution and the Paris Commune. Every revolution and insurrection has been introduced by mobs that had no scruples, no shame, and no compassion.

Fragmenting Society

Today, the older generation is being marginalized and removed from society at an accelerated pace. As young people are given ever more rights, political power, and privileges, the elderly lose their positions of authority and prestige, speeding up mankind's break with tradition. Contemporary literature, arts, and popular culture are all geared toward the tastes and values of the young, who are under pressure to follow endlessly changing trends, lest they be ostracized by their peers.

Rapid scientific and technological progress renders the elderly unable to keep up and adapt to the massive social changes that occur as a result. The transformation of urban and rural spheres combined

with mass migration work together to alienate the elderly and estrange them from the present. The torment and helplessness of their solitude are exacerbated by the realities of modern life, where the young are in a constant state of professional or social competition and have little time to spare for their parents and elders.

In traditional human society, people help each other. When there are conflicts, they have religion, morality, laws, and folk customs to facilitate resolution and cooperation. Such an organic society cannot be made to collapse all at once. It must first be broken up into atomized units, dissolving the traditional reliance between individuals and alienating them from each other.

Virtually every conceivable standard has been used to divide society into opposing groups and instigate hatred and struggle among them. Class, sex, race, ethnicity, and religious denomination can all serve as bases for division. Communism and other ideologies influenced by the spectre magnify the animosity between the bourgeoisie and the proletariat, the rulers and the ruled, progressives and “regressives,” liberals and conservatives — all while the government expands its powers to build an unstoppable totalitarian state.

6. Deception and Defense

The communist spectre has concealed itself well. It is difficult to fathom the scale of its deception, which it created through a vast array of stratagems running the spectrum from hidden to overt.

The spectre’s most diabolical schemes are carried out in broad daylight, where they are presented as sensible, reasonable, and legal. They are so pervasive that it is difficult to expose these schemes for what they are. At times, certain aspects of the spectre’s agenda are revealed, but only to deflect attention and scrutiny away from a greater conspiracy. For example, during the Cold War, the world was divided between two military and political camps. Yet, while their social systems appeared to be diametrically opposed, the same demonic process was taking place on both sides in different forms. Many revisionist Western-style communists, socialists, Fabianists, liberals, and progressives publicly rejected the Soviet and Chinese models, but their efforts led society on a path toward a social structure no different from those of the Soviet Union and China. In plain terms, the communist spectre used the totalitarian East as a diversion for the active infiltration of the West.

Those who dare to expose the spectre’s scheme are labeled “conspiracy theorists,” “extremists,” “far-right,” “alt-right,” “sexists,” “racists,” “warmongers,” “bigots,” “Nazis,” “fascists,” and other terms of abuse meant to isolate and marginalize them from academia and the broader society. Reduced to objects of ridicule and fear, their ideas gain no audience and exert no influence. People are simultaneously conditioned to oppose and hate certain ethnicities, groups, and individuals, thus drawing attention away from the fundamental evil that is the communist spectre.

It is impossible for all of humanity to be taken in by the spectre’s deception. But communism in its myriad forms has gained influence over the majority of people and their leaders around the globe. It is no exaggeration to say that the spectre of communism is ruling our world. In view of the general strategies outlined above, the following chapters examine in detail how this spectre’s rule came to be, and what mankind must do to avoid ultimate destruction at its hands.

Chapter Two: Communism's European Beginnings

Table of Contents

Introduction

1. Karl Marx's Satanic Works
2. Marxism's Historical Context
3. The French Revolution
4. Communism's Debut in Paris
5. First Europe, Then the World

References

Introduction

Many of the prophecies foretold in orthodox religions have come to pass, as have the predictions made by Nostradamus and those passed down in cultures around the world, from Peru to Korea. In Chinese history, from the Han to the Ming dynasties, there have been surprisingly accurate prophetic texts.

These prophecies show us the important truth that history is not a coincidental process, but rather a drama in which the sequence of major events has been pre-established. In the end times, which also could herald the beginning of a new historical cycle, all of the world's religions are awaiting one thing: the arrival of the Creator in the human realm.

All dramas have a climax. Though the devil has made arrangements to destroy humankind, the Creator has means of awakening the world's people, helping them to escape the devil's bondage, and offering them salvation. The ultimate battle between good and evil is unfolding today.

Orthodox religions the world over have foretold that in the era of the Creator's return, the world would be awash with demons, abominations, and ominous events as humanity lost its moral restraints. This is the world today.

The state of degeneration we face today has been long in the making. It began hundreds of years ago, with the rise of its core driving forces: atheism and the deception of humanity. It was Karl Marx who created an ideology to encompass the deception in all its permutations, and it was Vladimir Lenin who put the theory into brutal practice.

Marx, however, was not an atheist. He was a Satanist and became the demon whose mission it was to prevent man from recognizing the Creator in the end times.

1. Karl Marx's Satanic Works

Marx wrote many books throughout his life, the best-known being the 1848 *The Communist Manifesto* and the three volumes of *Das Kapital*, published between 1867 and 1894. These works form the theoretical basis of the communist movement.

It is less widely known that over the course of his life, Marx turned over his soul to the devil and became its agent in the human realm. In his youth, Marx had been a devout Christian. He was an enthusiastic believer in God before he was overcome by his demonic transformation. In his early poem "Invocation of One in Despair," Marx wrote of his intent to take revenge on God:

So a god has snatched from me my all
In the curse and rack of Destiny.
All his worlds are gone beyond recall!
Nothing but revenge is left to me!

On myself revenge I'll proudly wreak,
On that being, that enthroned Lord,
Make my strength a patchwork of what's weak,
Leave my better self without reward!

I shall build my throne high overhead,
Cold, tremendous shall its summit be.
For its bulwark — superstitious dread,
For its Marshall — blackest agony. [1]

In a letter to his father, dated November 10, 1837, Marx described the changes he was experiencing: "A curtain was fallen, my holiest of holies was ripped apart, and new gods had to be set in their place. ... A true unrest has taken mastery of me and I will not be able to calm the excited spirits until I am in your dear presence." [2]

In Marx's poem "The Pale Maiden," the lyrical voice is that of a young woman who abandons her love of Christ and meets a ghastly end. Marx wrote:

Thus heaven I've forfeited, I know it full well.
My soul, once true to God, is chosen for hell. [3]

Marx's family clearly noticed the change in him. In an earlier letter, dated March 2, 1837, his father wrote to him: "Your advancement, the dear hope of seeing your name someday of great repute, and your earthly well-being are not the only desires of my heart. These are illusions I had had a long time, but I can assure you that their fulfillment would not have made me happy. Only if your heart remains pure and beats humanly and if no demon is able to alienate your heart from better feelings, only then will I be happy." [4]

One of Marx's daughters wrote that when she was young, Marx told her and her sisters many fairy tales. Her favorite was the meandering story of Hans Rökke, a magician who was always short on cash and had no choice but to sell off his lovely puppets to the devil. [5] What Marx sold to the devil in exchange for his success was his very soul.

As seen in the preceding examples, abandoning God and associating with Satan is a common theme in Marx's poetry. In "The Fiddler," Marx speaks via the lyrical voice:

How so! I plunge, plunge without fail
My blood-black saber into your soul.
That art God neither wants nor wists,
It leaps to the brain from Hell's black mists.

Till heart's bewitched, till senses reel:
With Satan I have struck my deal.
He chalks the signs, beats time for me,
I play the death march fast and free. [6]

In the biography Marx, author Robert Payne wrote that the stories Marx told can be taken as allegories for his own life, and that he seemed to be knowingly acting on the devil's behalf. [7]

Marx's soul turned to evil. In his rage against God, he saw the divine as something to be overthrown. American political philosopher Eric Voegelin wrote: "Marx knew that he was a god creating a world. He did not want to be the creature. He did not want to see the world in the perspective of creaturely existence. ... He wanted to see the world from the point of the coincidentia oppositorum, that is, from the position of God." [8]

In his poem "Human Pride," Marx expressed his will to break away from and replace God:

Then the gauntlet do I fling
Scornful in the World's wide open face.
Down the giant She-Dwarf, whimpering,
Plunges, cannot crush my happiness.

Like unto a God I dare
Through that ruined realm in triumph roam.
Every word is Deed and Fire,
And my bosom like the Maker's own. [9]

In another verse, he wrote, "I long to take vengeance on the One Who rules from above," and, "The idea of God is the keynote of a perverted civilization. It must be destroyed." [10]

Soon after Marx died, his housemaid Helene Demuth said she had observed him performing some kind of prayer ritual before a line of candles during his illness. Marx clearly believed in the supernatural. [11]

Throughout human history, great sages taught sentient beings the way to enlightenment and laid the foundations of the world's civilizations. Jesus Christ established the bedrock of Christian civilization, and Lao Tzu's wisdom is the foundation of Taoism, a central pillar of Chinese philosophy. In ancient India, Shakyamuni's teachings led to Buddhism. The origins of their wisdom are a wonder — they obtained their insights from enlightenment on the path of spiritual cultivation, not by ordinary learning.

Marx's theories referenced the work of previous intellectuals but ultimately originated from the evil spectre. He wrote in the poem "On Hegel":

Since I have found the Highest of things and the Depths of them also,
Rude am I as a God, cloaked by the dark like a God. [12]

By the spectre's arrangement, Marx entered the human world and established the cult of communism to corrupt human morality, with the intention that humankind would turn against the divine and doom itself to eternal torment in Hell.

2. Marxism's Historical Context

In order to spread Marxism, the spectre laid down various intellectual and social foundations. We will examine these as the context for the rise of communism.

Scholars believe that Marx's theory was deeply influenced by Ludwig Feuerbach, who was an early denier of God's existence. Feuerbach believed that religion was no more than one's awareness of "the infinity of consciousness" — that is to say, that people invented God by imagining their own abilities writ large. [13] Feuerbach's theory sheds some light on how communism emerged and spread. Advances in science, mechanization, material goods, medicine, and leisure created the impression that happiness is a function of material wealth. Therefore, any dissatisfaction must arise from social limitations. It seemed that with material advancement and social change, people would have the means to build a utopia without any need for the divine. This vision is the principal means by which people are lured and then initiated into the cult of communism.

Feuerbach was not the first to reject Christianity and God. David Friedrich Strauss questioned the authenticity of the Bible and the divinity of Jesus in his 1835 book *The Life of Jesus Critically Examined*. We may trace such atheistic ideas back to the Enlightenment in the seventeenth and eighteenth centuries or, if need be, to the time of the ancient Greeks. But that is not the purpose of this book.

Although Marx's *Communist Manifesto* was written over a decade prior to the publication of Charles Darwin's *On the Origin of Species*, the theory of evolution provided Marx with an ostensibly scientific grounding. If all species evolved as a result of "natural selection," and human beings are merely the most advanced of organisms, then there is no room for the divine.

In December 1860, Marx wrote to Engels about Darwin's theory, praising *On the Origin of Species* as "the book that contains the natural-history foundation for our viewpoint [historical materialism]." In a letter to the socialist philosopher Ferdinand Lassalle in January 1862, Marx said, "Darwin's book is very important and serves me as a natural-scientific basis for the class struggle in history." [14]

The theory of evolution in the field of natural science and materialism in the field of philosophy provided Marxism with two powerful tools for misleading and recruiting followers.

Society underwent profound changes in Marx's lifetime. During the first Industrial Revolution, artisanal craftsmanship was replaced with mass production. Technological advancement in agriculture freed up surplus labor to move to cities and toil in factories. Free trade created innovation in sales and marketing. Industrialization fostered the rise of cities and the movement of people, information, and ideas.

Following Marx's exile from Germany, he moved to France, Belgium, and then England, where he settled down in the Dickensian environment of the London slums. The second Industrial Revolution began in Marx's later years, bringing electrification, the internal combustion engine, and chemical manufacturing. The invention of the telegraph and the telephone revolutionized communications.

Each change threw society into upheaval as people scrambled to adapt to the new reality amid technological shifts. Many could not keep up, leading to the polarization of haves and have-nots, economic crises, and the like. At the same time, as technology made it possible to transform the natural world on a large scale, humanity's arrogance grew.

This upheaval created ripe conditions for spreading Marx's view that societal norms and traditions were oppressive relics to be destroyed. But Marxist influence is most appropriately understood in terms of the devil's long-term scheme to destabilize humanity and sever the connections between man and the divine.

3. The French Revolution

The impact of the 1789 French Revolution was massive; it destroyed the monarchy, overturned the traditional social order, and gave rise to a system of mob rule.

Engels said: "A revolution is certainly the most authoritarian thing there is; it is the act whereby one part of the population imposes its will upon the other part by means of rifles, bayonets, and cannon — authoritarian means, if such there be at all; and if the victorious party does not want to have fought in vain, it must maintain this rule by means of the terror which its arms inspire in the reactionists." [15]

The Jacobin Club, which took power after the French Revolution, knew this well. Following the execution of French King Louis XVI, Jacobin leader Maximilien Robespierre's Reign of Terror brought the executions of another seventy thousand people, most of whom were completely innocent. Later generations wrote a posthumous epitaph for Robespierre, who was buried in a common grave:

Who'er thou art who passest, pray
 Don't grieve that I am dead;
 For had I been alive this day,
 Thoud'st been here in my stead! [16]

The Jacobin Club's policies of economic, political, and anti-religious terror in the French Revolution, were a prelude to the tyranny of communist parties. Foreshadowing the political killings under Lenin and Stalin, the French revolutionaries instituted the Revolutionary Tribunal and set up guillotines in Paris and other communities. Revolutionary committees decided whether a prisoner was guilty, while special agents of the National Convention held authority over the military and administrative subdivisions. The sans-culottes, or proletariat, were considered the most revolutionary class.

According to the Law of 22 Prairial, enacted on June 10, 1794, pretrial and defense counsel were banned, and all convictions were required to result in the death penalty. Rumors, inference, and personal judgment, in lieu of evidence, were all considered valid for the purpose of obtaining a verdict.

The law's promulgation greatly expanded the Reign of Terror, with an estimated three hundred thousand to five hundred thousand people jailed as suspects. [17] Likewise, the economic terror of the Jacobins seemed to foreshadow the "war communism" that would be implemented in Russia by Lenin. On July 26, 1793, hoarding grain became an offense punishable by death. The paramilitary forces known as the armées révolutionnaires were empowered to ransack towns and villages, searching for stored grain in houses, barns, and warehouses. Those who were accused of hoarding would be torn apart by mobs or sent to the guillotine. [18]

One of the greatest adversaries of the French revolutionaries was the Catholic faith. During the Reign of Terror, revolutionaries including Pierre Gaspard Chaumette established a form of atheism called the Cult of Reason. It was based on Enlightenment trends and was intended to replace Catholicism. [19] On October 5, 1793, the National Convention abolished the Christian calendar and instituted the Republican Calendar. On November 10, the Notre-Dame de Paris was rechristened the Temple of Reason, in a ceremony featuring a young actress who was styled as the Goddess of Reason, an object of worship for the masses. The dictates of the Cult of Reason were quickly enforced throughout Paris. Within a week, only three Christian churches remained in operation. Anti-religious terror filled Paris. Priests were arrested en masse, and some were executed. [20]

The French Revolution not only provided a model for the Soviet regime established by Lenin, but also was closely connected to the development of Marxism.

François-Noël Babeuf, a utopian socialist who lived through the French Revolution and was executed in 1797 for his involvement in the Conspiracy of the Equals, advocated the abolition of private property. Marx considered Babeuf to be the first revolutionary communist.

Socialist ideologies continued to make headway in French politics during the nineteenth century. The League of Outlaws, which took Babeuf as its spiritual founder, developed rapidly in Paris. German tailor Wilhelm Weitling joined the league in 1835. Under his leadership, the secret society renamed itself the League of the Just.

In a meeting held in June 1847, the League of the Just merged with the Communist Correspondence Committee led by Marx and Engels to form the Communist League. In February 1848, Marx and Engels published the foundational work of the international communist movement, *The Communist Manifesto*.

Revolutions and insurrections took place one after another following the end of Napoleonic rule, affecting Spain, Greece, Portugal, Germany, various parts of Italy, Belgium, and Poland. By 1848, revolution and war had spread throughout Europe, providing the optimal environment for the spread of communism.

In 1864, Marx and others established the International Workingmen's Association, also known as the First International, positioning Marx as the spiritual leader of the communist workers' movement. As leader, Marx worked to create a core group of strictly disciplined revolutionaries who would rally the workers to revolt. At the same time, he found reasons to banish from the organization anyone who disagreed with him. Mikhail Bakunin, the first major Russian Marxist, gathered many recruits for the communist movement, but Marx accused him of being a czarist agent and expelled him from the First International. [21]

In 1871, the French branch of the First International launched the first communist revolution: the rise to power of the Paris Commune.

4. Communism's Debut in Paris

The Paris Commune was established following France's defeat in the Franco-Prussian War of 1870. Though French Emperor Napoléon III had surrendered, the Prussian armies laid siege to Paris before withdrawing. The humiliation of surrender, combined with longstanding unrest among the French workers, led to a general uprising in Paris, and the newly established French Third Republic withdrew to Versailles, leaving a power vacuum in the capital.

In March 1871, the Paris Commune began with the rebellion of armed mobs and bandits from the lowest rungs of society, led by socialists, communists, anarchists, and other activists. The movement was affiliated with and heavily influenced by the First International. It aimed at using the proletariat as the agents of revolution to destroy traditional culture and transform the political and economic structure of society.

What followed was killing and destruction on a mass scale as the rebels laid waste to the exquisite relics, monuments, and art of Paris. "What good does it do me for there to be monuments, operas, café-concerts where I have never set foot because I don't have the money?" wrote French writers Edmond and Jules Goncourt, summarizing the sentiments of those who partook in the destruction. American diplomat Wickham Hoffman, who was stationed in Paris at the time of the Commune, said, "It is bitter, relentless, and cruel; and is, no doubt, a sad legacy of the bloody Revolution of 1789." American writer and publisher William Pembroke Fetridge described the Commune as "the most criminal [act] the world has ever seen" and "a revolution of blood and violence." Its leaders were "ruthless desperadoes, ... the refuse of France ... madmen, drunk with wine and blood." [22]

The struggle between tradition and anti-tradition begun in the French Revolution were now further played out, eight decades later. Louis-Auguste Blanqui, the honorary president of the Paris Commune, said: "Two principles share France: that of legitimacy and that of popular sovereignty. ... The principle of popular sovereignty rallies all men of the future, the masses who, tired of being exploited, seek to smash the framework that suffocates them." [23]

The extremism of the Commune originated in part from the hate-filled ideas of Henri de Saint-Simon, a utopian socialist who considered the welfare of a country proportionate to its number of workers. He advocated the death of the rich, whom he believed to be parasites.

In *The Civil War in France*, Marx described the Commune as a communist state: "The direct antithesis to the empire was the Commune. The cry of 'social republic,' with which the February Revolution was ushered in by the Paris proletariat, did but express a vague aspiration after a republic that was not only to supersede the monarchical form of class rule, but class rule itself. The Commune was the positive form of that republic." Additionally, he wrote, "The Commune intended to abolish that class property which makes the labor of the many the wealth of the few." [24]

The Paris Commune pioneered the methods of communist revolution. Monuments including the Vendôme Column commemorating Napoléon were destroyed. Churches were looted, clergy slaughtered, and religious teachings banned from schools. The rebels dressed the statues of saints in modern clothing and affixed smoking pipes to their mouths.

Women as well as men participated in the savagery. Zhang Deyi, a Chinese diplomat who was in Paris at the time, described the situation in his diary: “The rebellious not only included male thugs; women also joined in the rampage. ... They took up lodging in high buildings and feasted on delicacies. But their pleasure was short-lived, as they were unaware of the danger coming to them. On the verge of defeat, they looted and burned buildings. Priceless treasures were reduced to ashes. Hundreds of female rebels were arrested and admitted that it was mainly the women who led the arson.” [25]

The Paris Commune lasted a little over two months before it was suppressed by the French military. On May 23, 1871, before the last line of defense had fallen, the Commune leaders ordered the burning of the Luxembourg Palace (the seat of the French Senate), the Tuileries Palace, and the Louvre. The Paris Opera House, the Paris City Hall, the Ministry of the Interior, the Ministry of Justice, the Palais Royal, and the luxury restaurants and apartment buildings on both sides of the Champs-Élysées were also to be destroyed rather than allowed to fall into the hands of the government.

That evening, Commune members, carrying tar, asphalt, and turpentine, started fires at multiple locations across Paris. The magnificent Tuileries Palace was lost to the flames. Fortunately, the arsonists’ attempt to torch the nearby Louvre was foiled by the arrival of Adolphe Thiers’s troops. [26]

Marx quickly adjusted his theory in the wake of the Paris Commune, revising The Communist Manifesto to clarify that the working class should not simply take over the state mechanism, but rather completely break it down and destroy it.

5. First Europe, Then the World

Marx’s updated manifesto made communism even more potent. On July 14, 1889, six years after Marx’s death, thirteen years after the dissolution of the First International, and one hundred years after the French Revolution, the International Workers Congress was revived. Marxists rallied again in what historians refer to as the Second International.

The European workers’ movement established itself rapidly, guided by communist slogans like “liberate humanity” and “abolish social classes.” Lenin later said: “The services rendered by Marx and Engels to the working class may be expressed in a few words thus: they taught the working class to know itself and be conscious of itself, and they substituted science for dreams.” [27]

Lies and indoctrination were used to infect popular movements with communist ideology, leading more and more people to accept it. By 1914, there were close to thirty global and local socialist organizations, and countless more trade unions and cooperatives, with more than ten million union members and more than seven million cooperative members. Their ranks were often heavily infiltrated by socialists.

In *How to Change the World: Reflections on Marx and Marxism*, historian Eric Hobsbawm wrote, “The radiation of Marxism was particularly important and general in some countries of Europe in which virtually all social thought, irrespective of its political connections with socialist and labour movements, was marked by the influence of Marx.” [28]

Communism was also spreading via Europe to Russia and East Asia. In the 1880s, Lenin studied *Das Kapital* and began his translation of *The Communist Manifesto* into Russian. He was imprisoned and exiled by the czarist Russian authorities for his political activities.

World War I led to the triumph of communism in Russia. At the time of the 1917 revolution that toppled Czar Nicholas II, Lenin was living in Western Europe. By the end of the year, he was back in Russia and had seized power in the October Revolution. Russia was a nation of rich ancient heritage, with a vast population and abundant natural resources. The establishment of the Soviet regime on the territory of the world’s largest country was a huge boon for the world communist movement.

Just as World War I assisted the rise of the Russian communists, World War II prompted the communist movement to proliferate across Eurasia and swallow up China. After World War II, the Soviet Union became a superpower armed with nuclear weapons, giving it the means to promote communism on a global scale.

In the notes for his famous “Iron Curtain” speech, Winston Churchill said: “A shadow has fallen upon the scenes so lately lighted by the Allied victory. Nobody knows what Soviet Russia and its Communist international organization intends to do in the immediate future, or what are the limits, if any, to their expansive and proselytising tendencies.” [29]

During the Cold War, the free world engaged in a fierce confrontation with the communist camp, which had spread across four continents. But even as the nations of the free world remained democratic in form, they gradually turned socialist in essence.

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Chapter Three: Tyranny in the East

Table of Contents

Introduction

1. The Rise of Totalitarian Communism

- a. The Soviet Communists' Rise to Power
- b. The Chinese Communist Party's Power Grab

2. The Brutality of Communist Rule

- a. Soviet Communist Atrocities
- b. The CCP's Deadly Campaigns

3. A Century of Killing

Introduction

A century has passed since the Communist Party seized power in the Soviet Union. According to records compiled by the US Congress, communist regimes have been responsible for the deaths of at least one hundred million people. [1] The Black Book of Communism details this history of murder, drawing on documents declassified by the governments of nations in the former Soviet Union and Eastern Europe, as well as records on the victims of communist political campaigns in China, North Korea, and other communist countries. [2]

Communist totalitarianism is often compared to that of the Nazis during World War II. While there are many parallels between the two, one crucial distinction is often overlooked: The Nazis committed genocide, but the ultimate goal of communism goes beyond physical slaughter.

People of faith do not consider physical demise to be one's true death since they believe the soul goes to heaven or is born again in the cycle of reincarnation. For communism, killing is a tool to destroy the basic moral foundations of humanity; it aims to kill not just the physical body, but also the soul.

Communist regimes are given to committing the worst atrocities. They tend to select the most ruthless and unscrupulous leaders, and carry out intense political purges among their own ranks. It is difficult for many to understand the rationale behind the barbarity inflicted by communist parties upon their own cadres, particularly when it comes to those who are persecuted simply for deviating on specific issues while otherwise being wholly loyal to the party and its leadership. One reason is that the communist spectre, in its rebellion against the divine and humankind, possesses an instinctual fear that its doom is always around the corner. To reinforce itself, the spectre needs individuals who have no regard for moral right and wrong. These individuals are identified by their capacity for brutality during mass killings, and their elevation to positions of party leadership enables the spectre to ensure the perpetuation of its earthly tyranny.

In 1989, the Chinese Communist Party officials who refused to participate in the June 4 Tiananmen Square massacre were purged or denied promotion. Jiang Zemin, who demonstrated his cruelty during

the massacre, was promoted to become leader of the CCP. After Jiang began the persecution of Falun Gong in 1999, he promoted officials such as Luo Gan and Zhou Yongkang to high positions, as they had demonstrated their ability to commit the most brutal of crimes during the persecution.

Another of its motives for killing is to recruit participants from general society, as was done during the Cultural Revolution. By committing murder and other crimes amid the chaos, these people acted as accomplices to the CCP's savagery, and the most brutal perpetrators became the staunchest followers of the Party. Even today, many former Red Guards who committed assault and murder during the Cultural Revolution express no remorse for the events of their youth.

Furthermore, by killing its victims openly and deliberately, the Communist Party terrorizes the general population into obedience.

Throughout history, rulers and tyrants have killed out of a perceived need to safeguard their power or their empires by defeating an enemy. Communist parties, however, cannot do without enemies. Even where no enemies exist, they must be invented so that the killing can continue. In a country like China, with its long history and rich culture, communism could not achieve its aims without continuous killing. The Chinese people, steeped in a cultural heritage of 5,000 years, believed in and revered the divine. They would not bend to the will of the barbaric and blasphemous CCP unless they were brutalized. The Party's fundamental means of maintaining its rule, as learned from the Soviet trial run, is through mass murder.

1. The Rise of Totalitarian Communism

Being the embodiment of an evil spectre, communism's starting point could not be anything other than dishonorable. After Karl Marx proclaimed that "*a spectre is haunting Europe — the spectre of communism*," bandits and ruffians established the Paris Commune, laying waste to the French capital and its unparalleled works of art and culture. Later, the communist parties in Russia and China seized power through despicable acts of conspiracy and bloodshed.

Marxist theory and the various ideological tracts penned by communist regimes are replete with promises to support and represent the interests of proletarian workers and peasants. But in practice, the working class is quickly betrayed and suffers the worst abuses under communism.

a. The Soviet Communists' Rise to Power

In February 1917, as the Russian Empire lost ground to German and Austro-Hungarian forces in World War I, food shortages and deteriorating working conditions drove Russian industrial workers to go on strike. As the turmoil spread across the country, Czar Nicholas II was forced to abdicate, and the Russian Provisional Government was established to manage the country until democratic elections could be held.

But on Nov. 7, 1917 — or Oct. 25 by the traditional Julian calendar — a group of communist revolutionaries led by Vladimir Lenin launched an armed insurrection in the Russian capital of Petrograd

(today's St. Petersburg). In what is known as the October Revolution, Lenin's Bolshevik Party overthrew the provisional government and established the world's first communist regime.

Less than three weeks later, during the democratic election for the Constituent Assembly, the Party of Socialist Revolutionaries won a plurality of the national vote and a majority of the seats. The Bolsheviks won less than 25 percent of the vote and only a handful of delegates.

After this setback, Lenin trampled on his early promise to respect the outcome of the elections. When the Constituent Assembly convened in Petrograd on Jan. 18, 1918, Lenin declared the assembly an enemy of the people. Having prepared in advance to enact martial law, and having seized the government administration from the Provisional Government, the Bolsheviks mobilized troops to disband the assembly by force, destroying the democratic process in Russia.

Like the Russian Marxist movement itself, Lenin's rise was not entirely a Russian phenomenon. Despite the end of czarist rule, Russia continued to fight in the war on the side of France and Great Britain against the German-led Central Powers. Calculating that the Bolsheviks could throw Russia into political chaos — and thus remove a major threat from Germany's eastern front — Kaiser Wilhelm II arranged for the exiled Lenin's safe passage back to Russia via Germany and Sweden into Finland, a territory of the Russian Empire at the time. Wilhelm II also provided Lenin with money, weapons, and munitions. By the end of World War I, the Bolsheviks had received at least 50 million marks from Germany. [3]

Winston Churchill had this to say about Germany's role in Lenin's return: "They turned upon Russia the most grisly of weapons. They transported Lenin in a sealed truck like a plague bacillus from Switzerland to Russia." [4]

The October Revolution, and subsequent Leninist takeover, was the origin of all violent communist movements throughout the world in the twentieth century. It triggered the international rise of communism and the countless catastrophes that followed.

Immediately after seizing power from the Constituent Assembly, the Bolsheviks turned on the Russian workers, who in early 1918 were the first to resist the communist dictatorship. Tens of thousands of workers from Petrograd and Moscow held parades and demonstrations to protest the dissolution of the democratically elected assembly. Bolshevik soldiers cracked down on the unrest with lethal force, filling the city streets with the workers' blood.

The country's largest labor union, the All-Russian Union of Railwaymen, announced a strike to protest the Bolshevik coup and gained the broad support of many other labor organizations. The Bolsheviks put down the strike with its armed forces, just as it had done to the workers of Petrograd and Moscow. The All-Russian Union and other independent unions were then banned.

In March 1918, the Bolsheviks rebranded themselves as the All-Russian Communist Party. (In 1925, following the 1922 establishment of the Union of Soviet Socialist Republics, the party was again renamed the All-Union Communist Party. Finally, in 1952, it formally became the Communist Party of the Soviet Union.) Those labor organizations that remained were gradually forced under the control of the Communist Party.

In the summer of 1918, Russia faced a massive food shortage due to the ongoing civil war between various communist factions (including the Bolsheviks), regional independence movements, and the

White movement, led by anti-communist Russian military officers. In June, with the country on the verge of famine, Lenin dispatched Joseph Stalin to Tsaritsyn to seize grain from the Volga basin, traditionally a breadbasket of Russian agriculture.

The Communist Party's tyranny prompted resistance from the peasants. In August 1918, peasants in the Penza region rose up in an armed revolt, which quickly spread to the surrounding areas. The Party sent troops to suppress the uprisings, and Lenin sent a telegram to the Penza Bolsheviks:

Hang (and make sure that the hanging takes place in full view of the people) no fewer than 100 known landlords, rich men, bloodsuckers.

Publish their names.

Seize all their grain from them.

Designate hostages in accordance with yesterday's telegram.

Do it in such a fashion that for hundreds of kilometers around, the people might see, tremble, know, shout. ... [5]

In the spring of 1919, starving workers in cities across Russia went on strike several times to demand the same rations as Red Army soldiers, as well as the right to free speech, democratic elections, and the abolition of political privileges afforded to the communists. All these movements were handled by the Cheka secret police (the forerunner of the KGB), who jailed or shot the workers.

Tambov, southeast of Moscow, had been one of the richest provinces in Russia prior to the October Revolution. After the Soviet Union sent "grain-requisitioning teams" to seize the region's stores, more than fifty thousand Tambov farmers formed local militias to fight the requisitioning teams, in what came to be known as the Tambov Rebellion. In June 1921, the Soviet regime authorized military commander Mikhail Tukhachevsky to fight the farmers with poison gas. [6] Tukhachevsky's use of chemical weapons, combined with fires that burned across the region, rendered much of Tambov completely desolate. An estimated one hundred thousand Tambov peasants who took part in the resistance and their relatives were imprisoned or exiled. About fifteen thousand people died in the insurgency. [7] Later, Tukhachevsky himself was tortured and executed during Stalin's purge of the Red Army in the 1930s.

The Soviet regime's establishment of totalitarian dictatorship, utter betrayal of the Russian workers, and later mass murder of millions of ordinary citizens would be repeated by the CCP in textbook fashion. Starting with its own seizure of power in the late 1940s, the CCP would bring about catastrophes unprecedented in Chinese history.

b. The Chinese Communist Party's Power Grab

Marxism and other left-wing ideologies were introduced to China from abroad prior to the fall of the Qing Dynasty in 1911 and gained currency among radical scholars and youth desperate for solutions to the perils facing their nation.

In the 1910s, communist Chinese activists led the New Culture Movement to criticize traditional culture, which they blamed for China's backwardness. In 1919, supported with funding provided by the new

Soviet regime, Chinese communists assumed a guiding role in the May Fourth Movement, a series of student protests that had grown out of the New Culture Movement and which targeted both foreign powers and the Chinese political elites.

In April 1920, the Bolsheviks dispatched Grigori Voitinsky to China to establish a local communist organization. In July 1921, the CCP was founded in Shanghai by Chen Duxiu, Li Dazhao, and other Chinese Marxists.

The newly formed CCP operated through subterfuge. In 1923, Lenin dispatched Mikhail Borodin to broker an alliance between the Chinese Nationalist Party (Kuomintang) and the Soviet Union. Under the terms of the partnership, the Kuomintang took in the nascent CCP as a branch party, giving the communists further opportunities to subvert the Nationalist cause.

Aware that the CCP was trying to co-opt the Kuomintang in order to seize power, Nationalist leader Chiang Kai-shek launched a purge of the communists in 1927. Over the next few years, the Kuomintang mounted several military campaigns intended to destroy the CCP's "Soviet regions" in southern China. These operations were partially successful, but the communists managed to escape to a new base area in Yan'an, northwestern China. In the 1930s, the growing threat from Imperial Japan forced the Kuomintang to pause its campaigns against the CCP rebellion.

The CCP took full advantage of China's instability in the face of Japanese expansionism. As Nationalist forces bore the brunt of the fighting, the CCP grew its strength. In 1937, the year that Japan launched its all-out invasion of China, the CCP's Red Army had been on the verge of defeat by the Kuomintang. By the time of China's victory in 1945, the communists boasted 1.32 million regular troops and a militia force of 2.6 million. [8] Following Japan's surrender, the CCP used the cover of peace talks with the Kuomintang to position its forces for the coming civil war.

Millions of people gave their lives on the battlefields of World War II, yet the unexpected result was the meteoric expansion of totalitarian communism. The CCP's diplomatic efforts during and after the war led the United States and the Soviet Union to abandon their policies of support for the Nationalists. In 1949, the CCP defeated the Kuomintang and founded what would become the most brutal totalitarian communist regime on earth, the People's Republic of China (PRC).

At their peak, communist powers controlled one-third of the world's population, as they comprised Russia and China, the world's largest nations by size and population. Communist governments extended across large swaths of Europe and Asia, and many countries in Africa, South America, and Southeast Asia became clients or allies of the Soviet Union or the PRC.

China has a broad and profound culture with a history of five thousand years. Its people are steeped in a tradition of worshiping gods and revering the divine. The communist spectre could not destroy traditional Chinese culture via conspiracy alone.

After seizing power and establishing the PRC in mainland China, the CCP targeted the elites of society, who had served as the bearers of traditional culture; it destroyed the physical artifacts of Chinese civilization; and it severed the connections between the Chinese people and their gods. Through mass killing, China's traditional heritage was replaced with Communist Party culture. With each passing generation, Party culture has only become more deeply ingrained in the mainland Chinese worldview.

The CCP began to invent enemies as soon as it took power, beginning with the elites. In the countryside, it slaughtered landlords and gentry. In the cities, it killed businessmen, creating an atmosphere of terror as it looted the wealth of civil society.

To rouse the peasants to kill landlords and “rich farmers” in support of the new communist regime, the CCP implemented a so-called land reform that promised the peasantry their own land. But after the landowners were murdered, the CCP claimed the land would be turned over to the peasants in the form of cooperatives. This meant the land still did not belong to the peasants.

In March 1950, the CCP issued the “Directive on the Strict Suppression of Counter-Revolutionary Elements,” also known as the Campaign to Suppress Counterrevolutionaries, which focused on killing landlords and rich peasants in the countryside. The CCP declared that by the end of 1952, more than 2.4 million “counterrevolutionaries” had been eliminated. In fact, more than five million people had been murdered. [9]

After killing the landlords and rich peasants in the countryside, the CCP launched the Three-Anti and Five-Anti campaigns to slaughter wealthy urbanites. Under this pressure, many capitalists chose to commit suicide with all of their family members.

The CCP did not stop with the extermination of landlords and capitalists. It also robbed the wealth of peasants, small merchants, and craftsmen. After this class genocide, the vast majority of the working class remained impoverished.

2. The Brutality of Communist Rule

Though communist regimes come to power through deception and violence, their worst atrocities are committed in times of peace. In both the Soviet Union and the PRC, the revolution was immediately followed by bloody political campaigns to eliminate “class enemies,” mass famines, the establishment of concentration camps, and ruthless purges of Party cadres as well as terror among the general populace. Similar brutality was ubiquitous across the communist bloc, and the world’s surviving communist states all remain repressive authoritarian regimes.

a. Soviet Communist Atrocities

In 1922, after the conclusion of major military campaigns left the Bolsheviks the de facto victor in the Russian civil war, the Soviet Communist Party faced immediate crises of its own making. Enthusiastically implemented Marxist policies had led to widespread famine across Russia, killing millions of people. The communist leadership was forced to roll back much of its political program — retroactively termed “war communism” — and institute the New Economic Policy (NEP). This was an effective truce with the Russian peasantry, as they were allowed to work their own land and sell crops without intervention from the state.

However, the Soviet communists never intended the NEP as anything other than an emergency measure to stave off imminent rebellion. During the famine caused by war communism, a friend of Lenin’s

remarked that the disaster he'd orchestrated was good in that it would "destroy faith not only in the tsar, but in God too." [10]

Communist regimes use terror and mass murder as a means of reinforcing their dictatorships. In 1928, the NEP was scrapped and replaced with collective farms controlled by the regime. Russian peasants, who objected to having their land and grain seized, put up stiff resistance to the Communist Party. They would pay dearly for their disobedience.

Killing with Famine

Most of communism's victims were killed by man-made famines. Between 1932 and 1933, mass starvation caused by the Soviet Communist Party killed millions of people, mostly peasants, across the regions of Ukraine, southern Russia, and Central Asia. The famine in Ukraine, known as the Holodomor, claimed the lives of about four million people.

After the civil war ended in 1922, the Communist Party's imposition of collective farming met with widespread resistance from the Ukrainian peasantry. To deal with this, the Soviet regime classified a majority of skilled farmers under the derogatory term "kulaks" and exiled them to Western Siberia and the republics of Central Asia. The removal of these farmers was a huge loss to Ukrainian agriculture, and in 1932, production plummeted.

In the winter of 1932–1933, the Soviet government cut off food supplies to Ukraine and set up security fences along the borders. At first, Ukrainians survived on the stored vegetables and potatoes in their homes, but these were soon requisitioned by Party authorities. A large number of farmers starved to death. The authorities prevented villagers from traveling to the cities in search of food. Many people starved to death as they walked along the railways. In desperation, people turned to eating the dug-up carcasses of cats, dogs, and livestock. Some even resorted to cannibalism. [11]

The Holodomor famine left more than one million Ukrainian children orphaned. Many of them became homeless and had no choice but to beg for food in the cities. To eliminate this embarrassment, Stalin signed orders authorizing police to shoot children as young as 12. During the famine, bodies of starvation victims could be seen all over the streets of Kharkov, the capital of Soviet Ukraine at the time.

The Gulags: Europe's First Concentration Camps

On September 5, 1918, Lenin ordered the establishment of the first Soviet concentration camp on the Solovetsky Islands for the incarceration of political prisoners and dissidents who opposed the October Revolution. In the following years, the Communist Party built a constellation of concentration camps across the Soviet Union — the notorious gulag labor camps of the Stalinist era. (The term "gulag" is an abbreviation in Russian for "Chief Administration of Corrective Labor Camps.")

The gulag system grew to a monstrous scale under the leadership of Stalin as the Communist Party intensified its political terror and carried out ever-greater purges. By the time of Stalin's death in 1953, there were 170 gulag administrations containing more than thirty thousand individual camps scattered across the Soviet Union, in what Aleksandr Solzhenitsyn would famously describe as "the Gulag Archipelago" in his book by the same name. Solzhenitsyn listed thirty-one different methods that the

Soviet secret police used to exhaust their prisoners' strength and force them to confess to any crime. [12]

Those sent to the gulags suffered from a constant shortage of food and clothing while being forced to perform heavy labor for twelve to sixteen hours a day in the freezing cold of the Russian winter. The death toll was enormous. Many people were imprisoned along with their entire families, with husbands incarcerated and wives exiled. Not even the elderly, some already in their 80s, were spared. The condemned ranged from high-ranking Party elites, state leaders, and military commanders, down to completely ordinary citizens from every walk of life, including religious believers, engineers, technicians, doctors, students, professors, factory workers, and peasants.

According to conservative estimates, more than half a million prisoners perished in the gulag system between 1930 and 1940, during the years of Stalin's prewar terror. The system was formally disbanded in 1960. While the true numbers remain unknown, it is thought that 18 million people were imprisoned in the gulags and more than 1.5 million died.

Concentration camps are usually thought to be a Nazi creation, but it was the Soviet gulag system that preceded similar forms of repression around the world, in both communist and non-communist regimes. According to former Soviet military intelligence officer and popular historian Viktor Suvorov, before World War II, Adolf Hitler sent Gestapo officers to Russia to tour the gulags and learn from the experience the Soviets accumulated in operating them.

The Great Terror Against the Soviet Elite

Followers of the communist spectre are also bound to become its victims. This played out during the Stalinist era, as the Communist Party carried out bloody purges throughout its own ranks. Following Lenin's death, Stalin targeted the upper echelons of the communist leadership.

The repressions reached a height between 1936 and 1938, when millions of Party members and Soviet officials were put on show trial for ludicrous charges, in a brutal episode known as the Great Terror. Hundreds of thousands were shot, often after making full confessions under torture.

Out of the 1,966 delegates to the Seventeenth Congress of the All-Union Communist Party in 1934, more than half (1,108) were arrested on charges of counter-revolutionary activity. Of the 139 members and candidate members of the Central Committee elected at the Seventeenth Congress, 110 were killed. [13] Lavrenty Beria, Stalin's secret police chief, once said, "Show me the man and I'll find you the crime." Except for Stalin, all of the Politburo members remaining at the time of Lenin's death in 1924 — Lev Kamenev, Grigory Zinovyev, Aleksey Rykov, Mikhail Tomsy, and Leon Trotsky — were executed or assassinated by 1940.

No section of society was spared in the Great Terror and other Stalinist purges. Repression in the religious, scientific, educational, academic, and artistic fields preceded the purges that gutted the military and political elite. But the main victims of Stalin's terror were ordinary people, including not just relatives and friends of the accused, but workers and other rank-and-file Soviet citizens accused of and punished for completely fictitious crimes.

Nor did the executioners themselves escape the Terror: Genrikh Yagoda, chief of secret police until 1936, was arrested in 1937 and shot the next year. His replacement, Nikolai Yezhov, fell from power in

1939 after overseeing the bloodiest round of internal purges. He was shot in an execution chamber designed according to his own specifications.

Even today there are no answers concerning how many were arrested, killed, imprisoned, or exiled during the terror of the Stalin era. In June 1991, on the eve of the dissolution of the Soviet Union, KGB secret police chief Vladimir Kryuchkov said that between 1920 and 1953, about 4.2 million people were “suppressed” — including 2 million during the Great Terror alone. [14] Alexander Yakovlev, a reformist politician in the Soviet and Yeltsin eras, said in a 2000 interview that the victims of the Stalinist repression numbered at least 20 million. [15]

b. The CCP’s Deadly Campaigns

Deadly and traumatic political inquisitions have been a feature of the Chinese communist movement since even before it seized power over mainland China in 1949. In 1942, when the CCP was holed up in northwestern China, Mao Zedong launched the Yan’an Rectification Movement. Party cadres were subject to harrowing treatment, including torture, detention, and “thought reform,” ostensibly to root out those with insufficient ideological loyalty. Thousands were killed during the movement, which was the CCP’s first mass political campaign.

From 1949 — the year the PRC regime was established — to 1966, tens of millions of Chinese lost their lives in the Campaign to Suppress Counterrevolutionaries, the Three-Anti and Five-Anti campaigns, the Anti-Rightist Campaign, and the great famine caused by the Great Leap Forward campaign.

This period of mass killing was followed by bloody struggles within the CCP’s ranks. As a new generation of Chinese — raised to be atheistic “wolf cubs” indoctrinated in the education and Party culture of communism — came of age, the communist spectre launched a campaign of even more rampant killing and destruction to wipe out five thousand years of traditional Chinese culture.

The Cultural Revolution was the last and in some regards the most destructive political campaign of the Mao era. Beginning in 1966 and spanning the final decade of Mao’s life, its objective was the violent replacement of traditional Chinese culture with Party culture.

The Great Chinese Famine

Between 1959 and 1962, China experienced the world’s deadliest famine. To deceive the world, the CCP still claims that it faced three years of “natural disasters.”

In fact, in 1958, the CCP had rashly begun the People’s Commune movement and the Great Leap Forward. These wild schemes, which depleted grain stocks and decimated Chinese agricultural production, were supported by a deluge of false reports claiming bumper harvests produced by officials across all levels of leadership, from rural regions to the cities. The CCP used these reports as justification for collecting grain from the peasants, who were forced to turn in their food, seeds, and animal feed to the regime.

The CCP’s administrative organs at all levels sent teams to the countryside. They used torture and interrogations to squeeze the last morsels of food from the hapless peasants. Following the example set

by the Soviet communists, the CCP prevented villagers from entering cities in search of food, causing the mass death of families and even whole villages. The corpses of famine victims littered the countryside. When peasants were caught stealing to survive, they were killed. Cannibalism was widespread.

The grain seized by the government was traded for large amounts of Soviet weaponry or for gold that the CCP used to pay off debts as it turned a blind eye to the loss of Chinese lives. In just three years, the Great Famine had wiped out tens of millions of people.

The Cultural Revolution: Slaughter and Cultural Genocide

The Cultural Revolution repeated the frenzy of the Yan'an Rectification Movement on a national scale, with fanatical youth encouraged to smash, beat, torture, and murder for the sake of destroying the so-called "four olds" — old customs, old culture, old habits, and old ideas — of China.

On May 16, 1966, the CCP published what came to be called the "May 16 Notice," which marked the beginning of the Cultural Revolution. In August, with the children of high-ranking CCP cadres leading the way, students from secondary schools in Beijing formed a band of Red Guards. The mob went on a rampage across Beijing, in a frenzy of ransacking, assault, and killing. By the end of the month, known as Red August, thousands of people in Beijing had been murdered.

In the Beijing district of Daxing, 325 people were killed between August 27 and September 1, across forty-eight production brigades of thirteen people's communes. The victims varied in age from just thirty-eight days old to eighty years old, and twenty-two families were wiped out completely. The Red Guards bludgeoned, stabbed, or strangled their victims. They killed infants and toddlers by stepping on one leg and tearing the child in two. [16]

As the spectre of communism directed people to beat and kill, it erased their human compassion, brainwashing them with slogans like "treat the enemy with the numb cruelty of the harsh winter." With every crime against humanity, the CCP displaced the traditional culture and moral virtue of the Chinese. Envenomed by Party culture, many people became tools of murder.

When confronted with the bloodthirsty deeds of the totalitarian communist regime, most people are at a complete loss as to how anyone could descend into such inhuman barbarism.

Estimating the casualties of the Cultural Revolution is a daunting task. Most studies suggest a minimum death toll of two million. R. J. Rummel, an American professor who has researched mass killing, wrote in his book *China's Bloody Century: Genocide and Mass Murder Since 1900* that the Cultural Revolution claimed the lives of 7.73 million people. [17]

Dong Baoxun, an associate professor of China's Shandong University, and Ding Longjia, deputy director of the Shandong Party History Research Office, co-authored the 1997 book *Exonerate the Innocent: Rehabilitate the Wrongly Accused and Sentenced*. It quoted Ye Jianying, then vice-chairman of the CCP Central Committee, as making the following statements during the closing ceremony of the Central Working Conference on December 13, 1978: "Two years and seven months of comprehensive investigation by the Central Committee have determined that twenty million people died in the Cultural Revolution, over one hundred million suffered political persecution, ... and 800 billion yuan was wasted." [18]

In August 1980, CCP leader Deng Xiaoping gave two interviews with Italian journalist Oriana Fallaci in which he described the difficulty of quantifying the Cultural Revolution's ravages:

"People were divided in two factions that massacred each other. ... It is hard to estimate because they died of all kinds of causes. Besides, China is such a vast country. But listen: So many died that, even if other tragedies had not taken place during it, the number of dead would be enough to say that the Cultural Revolution was the wrong thing to do." [19]

Deng described a typical case: Kang Sheng, the head of the CCP's secret police, accused the party secretary of Yunnan Province, Zhao Jianmin, of treason and of being an agent of the Kuomintang. Not only was Zhao imprisoned, but his downfall also impacted 1.38 million people throughout the province, of whom 170,000 were persecuted to death and 60,000 were beaten to the point of disability. [20]

Unprecedented Evil: The Persecution of Falun Gong

Decades of murderous violence and atheistic indoctrination by the CCP have taken a massive toll on the moral fabric of society, bringing it far below the standards required of humanity by the divine. Even many of those who still believe in the divine are ignorant of genuine faith, since they are trapped in the sham religious organizations controlled by the CCP. Should the situation continue to degenerate, humanity will face certain extinction, as prophesied in the holy texts of every ancient civilization.

But the spectre of communism is bent on preventing man from being saved by the Creator. For this reason, it destroyed traditional cultures and corrupted human moral values.

During the spring of 1992, to restore human morality and provide a path to salvation, Mr. Li Hongzhi began to teach Falun Gong — a spiritual practice based on belief in the principles of truthfulness, compassion, and tolerance — to the public.

Falun Gong, also called Falun Dafa, spread across China in a few short years. As practitioners, their relatives, and their peers experienced miracles of improved health and character, tens of millions of people took up the practice in China and around the world. With so many people practicing cultivation in Falun Gong and holding themselves to higher standards, society began to rediscover its moral bearings.

The CCP, since it first seized power, has never relaxed its persecution of spiritual faiths. Naturally, it regards Falun Gong as its greatest adversary.

In July 1999, then-CCP leader Jiang Zemin unilaterally ordered the systematic persecution of Falun Gong and its practitioners. In a brutal campaign that reached every corner of China, the CCP applied every method imaginable in its efforts to fulfill Jiang's directive to "kill them physically, bankrupt them financially, and ruin their reputations."

Party mouthpieces subjected the Chinese people to constant propaganda filled with hatred and slander of Falun Gong, rejecting its principles of truthfulness, compassion, and tolerance in favor of falsehood, wickedness, and struggle. The spectre brought society to new lows in moral degeneration. In an atmosphere of reactivated hatred and repression, the Chinese people turned a blind eye to the persecution happening around them, betraying Buddhas and the divine. Some abandoned their

conscience and participated in the campaign against Falun Gong, ignorant of the fact that they were damning themselves in the process.

The communist spectre did not limit the persecution to China. It silenced the nations of the free world while the Chinese regime engaged in the frenzied jailing, murder, and torture of Falun Gong practitioners. Sated with economic incentives, the free world remained silent or even accepted the Party's lies, giving the persecutors free rein to commit the worst crimes.

In the persecution of Falun Gong, the CCP introduced an evil never before seen: live organ harvesting. As the largest group of people imprisoned for their faith in China, Falun Gong practitioners are killed on demand, vivisected on the operating tables of state and military hospitals, and their organs sold for tens of thousands or even hundreds of thousands of dollars.

On July 6, 2006, Canadian lawyers David Matas and David Kilgour (former Canadian secretary of state, Asia-Pacific) published a report titled Report Into Allegations of Organ Harvesting of Falun Gong Practitioners in China. Examining eighteen types of evidence, they shed light on the CCP's monstrosity, calling it "a grotesque form of evil ... new to this planet." [21]

Matas and Kilgour, along with investigative journalist Ethan Gutmann, worked with a team of international investigators to publish Bloody Harvest/The Slaughter: An Update in June 2016. Running over 680 pages and containing more than 2,400 references, the report proved beyond any doubt the reality and scale of the live organ harvesting carried out by the Chinese communist regime.

On June 13, 2016, the US House of Representatives unanimously passed Resolution 343, demanding the CCP bring an immediate end to forced organ harvesting from Falun Gong practitioners and other prisoners of conscience. [22]

In June 2019, after a yearlong investigation, an independent people's tribunal in London unanimously concluded that prisoners of conscience have been — and continue to be — killed in China for their organs "on a significant scale." [23] The tribunal was chaired by Sir Geoffrey Nice QC, who previously led the prosecution of former Yugoslavian President Slobodan Milošević for his war crimes in Kosovo. The tribunal further concluded that adherents of Falun Gong have been one of the main sources of organs to fuel the Chinese regime's transplant industry. This lucrative business has sustained support for the persecution of Falun Gong and attracted clients from China and around the world, making them complicit in the CCP's mass murder.

3. A Century of Killing

The introduction to *The Black Book of Communism* provides rough estimates of the death tolls of communist regimes around the world. It verified a figure of ninety-four million, including the following:

65 million in China

20 million in the Soviet Union

2 million in North Korea

2 million in Cambodia

1.7 million in Africa

1.5 million in Afghanistan

1 million in Vietnam

1 million in Eastern Europe

150,000 in Latin America (mainly Cuba)

10,000 due to “the international Communist movement and Communist parties not in power.” [24]

Apart from Russia and China, lesser communist regimes have shown themselves no less willing to engage in absolute evil. The Cambodian genocide was the most extreme incident of mass murder carried out by a communist state. Various estimates place the number of Cambodians killed by Pol Pot’s Khmer Rouge regime between 1.4 million and 2.2 million — up to one-third of Cambodia’s population at the time.

Between 1948 and 1987, the North Korean communists killed more than 1 million of their own people through forced labor, executions, and internment in concentration camps. In the 1990s, famines killed at least 220,000 people, according to estimates based on North Korean census data. In total, based on the North Korean data, between 600,000 and 850,000 people died unnatural deaths between 1993 and 2008. [25] Other estimates place the real figure of those killed by the famine alone at between 1 million and 3.5 million. After Kim Jong Un came to power, he committed more overt murders, with the victims including high-ranking officials and his own relatives. Kim also has threatened the world with nuclear war.

In just one century, since the rise of the first communist regime in Russia, the spectre of communism has murdered more people in the nations under its rule than the combined death toll of both world wars. The history of communism is a history of murder, and every page is written with the blood of its victims.

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Chapter Four: Exporting Revolution

Table of Contents

1. Exporting Revolution to Asia

- a. The Korean War
- b. The Vietnam War
- c. The Khmer Rouge
- d. The Rise and Fall of CCP Infiltration in Southeast Asia

2. Exporting Revolution to Latin America and Africa

- a. Latin America
- b. Africa

3. Socialism in Eastern Europe

- a. Soviet Repression of Popular Movements in Eastern Europe
- b. Albania and China

4. Communism After the Cold War

References

Introduction

The communist cult's spread across the world is fueled by violence and deception. While communist superpowers, like the Soviet Union or China, have used military force to impose their political system upon weaker countries, it should not be forgotten that communist regimes' violent conquests were aided — and, to a great extent, made possible by — their effective use of propaganda. In recent years, the Chinese Communist Party has continued this strategy by pouring billions into its Grand External Propaganda Program. [1]

This chapter provides an introduction to how the communist regimes of the East, particularly the People's Republic of China (PRC), spread their ideology and influence in Asia, Africa, South America, and Eastern Europe, chiefly during the Cold War.

1. Exporting Revolution to Asia

The Chinese communist movement owes its success to the Soviet Union. In 1919, the Bolshevik regime established the Third International (Comintern) as its vehicle to further revolution worldwide. In April 1920, Comintern representative Grigori Voitinsky traveled to China, and soon after, an office was set up in Shanghai to make preparations for the establishment of the CCP. For several years, the CCP was

completely dependent on Soviet funding and served as an organ of the Soviet communist regime. [2] The CCP continued to further Soviet interests in China for the next three decades.

The CCP's victory in mainland China was indirectly related to leftist influence in the United States. US officials in the State Department and other institutions who were sympathetic to the Chinese communists colored Washington's understanding of the political situation in China during and after World War II. Their influence led the United States to cut off aid to Chiang Kai-shek's Nationalist government as the Soviet Union, meanwhile, stepped up its support of the CCP.

US President Harry Truman also made the decision to scale down America's presence in Asia following the war. In 1948, US troops began withdrawing from South Korea, and on January 5, 1950, Truman announced that the United States would not interfere with affairs in the Taiwan Strait. This included the cessation of military assistance — even in the event of war — to Nationalist China, which by that point had retreated to the island of Taiwan and faced invasion by the communist-held mainland. [3] US Secretary of State Dean Acheson reiterated Truman's policy and said that the Korean Peninsula lay outside the "defense perimeter" of the United States. [4] These anti-interventionist policies provided an opportunity for the communist bloc to expand its influence in Asia and were ended only after the United Nations voted to defend South Korea following its invasion by the North in June 1950.

The CCP made the exporting of revolution a cornerstone of its foreign policy. In addition to providing financial support, training, and weapons for left-wing insurrections, the PRC sometimes sent troops to directly assist guerrilla fighters against legitimate governments. In 1973, during the Cultural Revolution, PRC foreign aid spending peaked at nearly 7 percent of the national budget.

The CCP's extravagant project to export revolution was paid for by the wealth — and often the lives — of the Chinese people.

According to Qian Yaping, a Chinese scholar with access to confidential documents released by the PRC's Ministry of Foreign Affairs, "Ten thousand tons of rice were shipped to Guinea and fifteen thousand tons of wheat were sent to Albania in 1960. From 1950 to the end of 1964, total foreign aid expenditure was 10.8 billion yuan, during which time most spending took place ... in the midst of the Great Chinese Famine." From 1958 to 1962, tens of millions died of hunger during the famine. Yet foreign aid expenditures in these years totaled 2.36 billion yuan. Had this money been spent domestically, countless Chinese could have been saved from starvation. [5]

a. The Korean War

Communist parties seek world domination, making use of power-hungry leaders such as Joseph Stalin, Mao Zedong, Kim Il Sung, and Ho Chi Minh to bring more territory and people under their evil ideology.

On June 25, 1950, after extensive planning, North Korea invaded the South. Seoul fell in just three days, and after a month and a half of war, almost the entire Korean Peninsula was under Northern occupation. Mao had made his own preparations for the Korean War. In March 1950, Chinese armies had amassed along the Sino-Korean border, ready to aid the North. As UN forces pushed deep into North Korean territory, the CCP sent its People's Volunteer Army into action, saving Kim's communist

regime from complete destruction. The war dragged on for three years, claiming millions of lives on both sides. Communist China suffered about one million casualties. [6]

In addition to rescuing the Kim regime, the CCP had another motive for participating in the conflict: During the Chinese civil war, 1.7 million soldiers had defected from the Kuomintang (Nationalist Chinese) forces to join the CCP's ranks. The Korean War provided a convenient opportunity to dispose of these politically unreliable troops. [7]

Since the PRC and the Soviet Union fought for influence over North Korea, the North benefited from both sides. For example, in 1966 when Kim visited China, he observed the construction of the Beijing subway system and requested that an identical subway be constructed in Pyongyang — for free. Mao immediately decided to halt the construction in Beijing and send equipment and personnel — including two divisions of the People's Liberation Army Railway Corps and numerous engineers, totaling several tens of thousands of personnel — to Pyongyang. The North didn't spend a penny or use any of its own people in the construction, yet demanded that the CCP guarantee the safety of the subway in times of war. In the end, Pyongyang's subway system became one of the deepest in the world, with an average depth of 90 meters (295 feet) and a maximum depth of 150 meters (492 feet) underground. After the construction was completed, Kim told the public that it had been designed and built by Koreans. Moreover, Kim often bypassed Beijing and went directly to the Soviet Union for money and materiel. After the Korean War, the CCP left representatives in North Korea with the mission of bringing the North into the PRC orbit. Instead, those friendly to the CCP were either killed or jailed in Kim's purges, and the PRC lost on all fronts. [8]

North Korea encapsulates the horrors of communism imposed from without. The Kim regime is one of the most brutal and repressive on earth, and the North Korean people live in crushing poverty.

After the collapse of the Soviet Union, the CCP drastically reduced aid to North Korea. In the 1990s, North Korea experienced a devastating famine. The nongovernmental organization North Korean Defectors' Association reported in 2007 that in the first 60 years of communist rule by the Kim dynasty, at least 3.5 million North Koreans died of hunger and related diseases. [9]

b. The Vietnam War

Before the Vietnam War, the CCP supported the Communist Party of Vietnam (CPV) against the French colonial government. In 1954, the French suffered a major defeat at Điện Biên Phủ, resulting in that year's Geneva Conference and the confrontation between North and South Vietnam. Following the French retreat from Indochina, North Vietnam invaded the South via the Ho Chi Minh Trail through Laos and Cambodia. From 1964 to 1973, the United States participated in the conflict in an effort to contain the spread of communism to the South. At the time, the Vietnam War was the largest military conflict in a single theater since World War II.

Mao sent advisers to the CPV as early as 1950. The head of the military advisory group was PLA Gen. Wei Guoqing. The CCP's land reform advisory group detained and executed tens of thousands of Vietnamese landlords and "rich peasants," triggering famine and agrarian riots in the North. The CCP helped the CPV suppress these uprisings and launched ideological rectification movements of the Party and army, similar to the CCP's Yan'an Rectification Movement of 1942–1944. Mao aided Vietnam on a

large scale, despite the fact that tens of millions of people were starving to death in China. He did this in order to compete with the Soviets for influence in Vietnam, and also to boost his authority within the CCP.

In 1962, Liu Shaoqi, vice chairman of the CCP, ended Mao's disastrous Great Leap Forward policy at the Seven-Thousand People's Assembly and made preparations for economic restoration. This would have effectively marginalized Mao, so in order to keep his power, Mao pushed the PRC into greater involvement in the Vietnam War. Liu, who had no influence in the People's Liberation Army (PLA), had to shelve his economic recovery plans.

In 1963, Mao dispatched first Luo Ruiqing, then Gen. Lin Biao, to Vietnam. Liu Shaoqi promised Ho Chi Minh that the PRC would shoulder the costs of the North Vietnamese war effort, telling him, "You can take China as your home front if there's a war." The CCP made good on this promise. By 1975, the CCP's total aid to Vietnam reached \$20 billion, and hundreds of thousands of Chinese troops had been deployed to North Vietnam, serving in various combat and support roles.

Ironically, the aid requested of the CCP by the CPV became a point of political fracture between the PRC and North Vietnam. To keep the North Vietnamese fighting the United States, the CCP steadily supplied them with weapons and other war materials. Meanwhile, the CPV hoped to end the war more quickly, and, starting in 1969, joined the US-led Paris peace talks. The talks excluded China, meaning that the CPV was undermining Beijing's desire to keep the United States tied down in Vietnam.

In the 1970s, following the attempted defection and death of prominent CCP military leader Lin Biao, Mao urgently needed to reassert his political authority. Furthermore, Sino-Soviet relations had reached a nadir after a series of military clashes between the two powers in 1969 along the Ussuri River. To counter the Soviet threat, Mao cooperated with the United States and invited US President Richard Nixon to visit China.

Facing opposition to the Vietnam War back home, the United States was loath to continue fighting, and in 1973 withdrew its troops from Vietnam. On April 30, 1975, North Vietnam occupied Saigon and took South Vietnam. Under the direction of the CCP, the CPV began suppressions similar to the CCP's Campaign to Suppress Counterrevolutionaries. More than two million people in South Vietnam risked death to flee the country, becoming the largest refugee wave from Asia during the Cold War.

c. The Khmer Rouge

After unifying the country and signing a peace agreement with Washington, the CPV distanced itself from Beijing's influence and developed stronger relations with the Soviet Union. Unhappy with this, Mao used the Cambodian Khmer Rouge regime, which was aligned with the CCP but at odds with Vietnam, to put pressure on Hanoi.

The CCP's support for the Communist Party of Kampuchea (broadly known as the Khmer Rouge) began in 1955, with Khmer leaders receiving training in China. Pol Pot, paramount leader of the Khmer Rouge, came to power with Mao's approval in 1963. In 1970 alone, the CCP provided the Khmer Rouge with enough weapons to equip thirty thousand people. Destabilized by the Vietnam War, Cambodia fell to the Khmer Rouge in 1975.

Pol Pot's rule was extremely brutal. He abolished the currency, ordered all urban residents to join collective forced-labor squads in the countryside, and slaughtered intellectuals to rid the country of "Western" influence. In a little over three years, more than a quarter of the Cambodian population had perished from starvation or were murdered in the infamous "killing fields." Not content with terrorizing only its own subjects, the Khmer Rouge repeatedly sent troops across the border into southern Vietnam and committed multiple massacres in Vietnamese border villages. Supported by the Soviets, Vietnam invaded Cambodia in December 1978. Having experienced three years of living hell, the Cambodian people welcomed the Vietnamese army. Just one month into the war, the Khmer Rouge was driven from the capital city of Phnom Penh and forced to flee into the mountains to fight as guerrillas. Vietnam's punitive war against the Khmer Rouge infuriated then-Chinese leader Deng Xiaoping. In early 1979, Deng ordered the PLA to launch a "counterattack" against Vietnam, resulting in a three-week war that many historians say was decisively won by Vietnam. The CCP continued to launch attacks on Vietnam throughout the 1980s.

In 1997, Pol Pot's erratic behavior led to fierce disputes within the Khmer Rouge. He was arrested by Khmer commander Ta Mok and, in a public trial, was sentenced to life imprisonment. In 1998, he died from heart failure. In 2014, despite the CCP's repeated attempts at obstruction, the Extraordinary Chambers in the Courts of Cambodia sentenced two Khmer leaders, Khieu Samphan and Nuon Chea, to life in prison.

d. The Rise and Fall of CCP Infiltration in Southeast Asia

In addition to its actions in the former French colonies of Indochina, the CCP made great efforts to assist communist rebellions throughout Southeast Asia. These communist movements were especially active during the 1950s and 1960s, after which they were defeated or marginalized by the local governments.

The CCP's export of revolution had painful repercussions for the Chinese diaspora. Thousands of overseas Chinese in Southeast Asian countries were murdered in bouts of ethnic violence, and in many communities the Chinese had their rights to do business and receive an education restricted.

One typical example was in Indonesia. During the 1950s and 1960s, the CCP provided significant financial and military support to prop up the Communist Party of Indonesia (Partai Komunis Indonesia, or PKI). The PKI was the largest political group at the time, with three million direct members by 1965. Added to that, its affiliated organizations brought the combined total affiliates and members to twenty-two million scattered across Indonesia's government and society, including many close to the first Indonesian president, Sukarno.

Mao was criticizing the Soviet Union at the time for supporting "revisionism," that is, a departure from strict Marxist doctrine, and strongly encouraged the PKI to take the path of violent revolution. PKI leader D. N. Aidit was an admirer of Mao and was preparing to stage a military coup. On September 30, 1965, military leader Suharto crushed this attempted coup, cut ties with China, and purged a large number of PKI members. The cause of this purge is related to statements made by Zhou Enlai, the PRC premier. During one of the international meetings between the communist countries, Zhou promised the Soviet Union and representatives of other communist countries: "There are so many overseas Chinese in Southeast Asia. The Chinese government has the ability to export communism through these overseas

Chinese, and make Southeast Asia change color overnight.” In reaction to the CCP’s attempts to foment a local revolution, large-scale anti-Chinese movements began in Indonesia. [10]

The anti-Chinese movement in Burma (also known as Myanmar) was similar. In 1967, soon after the start of the Cultural Revolution, the Chinese Consulate in Burma, as well as the local branch of the CCP’s Xinhua News Agency, began heavily promoting the Cultural Revolution among overseas Chinese, encouraging students to wear Mao badges, study his Little Red Book, and confront the Burmese government. The Burmese military junta under the rule of Gen. U Ne Win gave orders to outlaw the wearing of badges with Mao’s image and the study of Mao’s writings, and to shut down Chinese schools. In June 1967, anti-Chinese riots took place in the capital city of Yangon, where dozens were beaten to death and hundreds injured.

In July 1967, the CCP’s official mouthpieces called for “firmly supporting the people of Myanmar under the leadership of the Communist Party of Burma to wage armed conflict and start a major revolt against the Ne Win government.” Soon after, the CCP sent out a military counsel team to assist the Communist Party of Burma (CPB), which had been forced into the forest by Burmese government forces. On Jan. 1, 1968, a large number of Chinese Red Guards and CPB forces attacked Burma from the Chinese province of Yunnan, defeating the Burmese government forces and taking control of the Kokang region. [11]

The CCP’s attempts at exporting revolution around the time of the Cultural Revolution involved the promotion of violence and the provision of military training, weapons, and funding. When the CCP stopped trying to export revolution, communist parties in various countries all disintegrated and were unable to recover.

In 1961, the Malayan Communist Party (MCP) decided to abandon armed conflict and instead gain political power through legal elections. Deng Xiaoping summoned MCP leader Chin Peng and others to Beijing, demanding that they continue their efforts at violent insurrection, because at the time, the CCP believed that a revolutionary high tide centered around the Vietnamese battlefield would soon sweep Southeast Asia. The MCP thus continued its armed struggle and attempts at instigating revolution for another twenty years. [12] The CCP funded the MCP, having it procure arms on the black market in Thailand, and in 1969, the CCP established the Malaysian Sound of Revolution Radio Station in Yiyang City, Hunan Province, to broadcast in Malay, Chinese, Tamil, English, and other languages. [13]

In addition to the countries noted above, the CCP also attempted to export revolution to the Philippines, Nepal, India, Sri Lanka, Japan, and elsewhere, in some cases providing military training and in some cases spreading propaganda. Some of these communist organizations later became internationally acknowledged terrorist groups. For example, the Japanese Red Army, founded in 1971, had its roots in the radical movement of the 1960s and became notorious for its anti-monarchist and pro-violence revolutionary propaganda. The group was responsible for a range of terrorist attacks, including multiple aircraft hijackings and the Lod Airport massacre.

In the late 1970s, after the Cultural Revolution, the CCP scaled back its support to Southeast Asian communist movements. During a meeting between Singapore’s Prime Minister Lee Kuan Yew and Deng Xiaoping, Lee requested that Deng stop the radio broadcasts by the MCP and the Communist Party of Indonesia. At the time, the PRC was surrounded by enemies and isolated, and Deng had just assumed power and required international support, so he agreed to Lee’s request. Deng met with MCP leader Chin Peng and set a deadline to shut down the broadcasts agitating for communist revolution. [14]

2. Exporting Revolution to Latin America and Africa

Both the Soviet Union and the PRC mounted extensive campaigns to support communist movements in the Middle East, South Asia, Africa, and Latin America. However, in the late 1960s, finding itself under pressure from the United States' and NATO's containment strategy, the Soviet Union adopted a new ideological line of détente. This policy called for peaceful coexistence with Western capitalist countries, which led the Soviet Union to decrease its support for Third World revolutionary movements. The CCP, which preaches global revolution, accused the Soviets of "revisionism." In the early 1960s, Wang Jiaxiang, the minister of the International Liaison Department and a former PRC ambassador to the Soviet Union, proposed a similar policy but was criticized by Mao as being too friendly to the imperialists, revisionists, and reactionaries and not supportive enough of the world revolutionary movement.

During the Cultural Revolution, the CCP often used the slogan: "The proletariat can liberate itself only by liberating all of humanity." In 1965, Lin Biao, then-minister of national defense, claimed in his article "Long Live the Victory of the People's War!" that a high tide in world revolution was imminent. Following Mao's theory of "encircling the cities from rural areas" (which is how the CCP seized power in China), Lin compared North America and Western Europe to cities, and Asia, Africa, and Latin America to rural areas. Exporting revolution to Asia, Africa, and Latin America was regarded as an important political and ideological task for the CCP, as it would lay the groundwork for conquering the West. Therefore, in addition to exporting revolution to Asia, the CCP under Mao's leadership competed with the Soviet Union for influence in Africa and Latin America.

a. Latin America

Professor Yinghong Cheng of Delaware State University wrote in his article "Exporting Revolution to the World: An Exploratory Analysis of the Influence of the Cultural Revolution in Asia, Africa, and Latin America":

In Latin America, Maoist communists in the mid-1960s established organizations in Brazil, Peru, Bolivia, Colombia, Chile, Venezuela, and Ecuador. The main members were young people and students. With the support of China, in 1967 Maoists in Latin America established two guerrilla groups: The Popular Liberation Army of Colombia [which] included a female company that mimicked the Red Detachment of Women and was called the María Cano Unit [; and] Bolivia's Ñancahuazú Guerrilla, or National Liberation Army of Bolivia. Some communists in Venezuela also launched armed violence actions in the same period.

In addition, the leader of the Peruvian Communist Party, Abimael Guzmán, was trained in Beijing in the late 1960s. Apart from studying explosives and firearms, more importantly was his grasping of Mao Zedong Thought, particularly ideas of "the spirit transforming to matter," and that with the correct route, one can go from "not having personnel to having personnel; not having guns to having guns." [15]

Abimael Guzmán was the leader of the Peruvian Communist Party (also known as the Shining Path), which was identified by the governments of the United States, Japan, Canada, the European Union, and Peru as a terrorist organization.

Cuba was the first country in Latin America to establish diplomatic ties with the CCP. In order to win over Cuba and at the same time compete with the Soviet Union for leadership of the international communist movement, the CCP extended to Che Guevara a \$60 million loan when he visited China in November 1960. This was at a time when the Chinese people were dying of starvation from the Great Leap Forward campaign. Zhou Enlai also told Guevara that the loan could be waived through negotiations. Later, when Fidel Castro began leaning toward the Soviet Union after Sino–Soviet relations broke down, the CCP sent a large number of propaganda pamphlets to Cuban officials and civilians through the embassy in Havana in an attempt to instigate a coup against the Castro regime. [16]

In 1972, when Mexico and the CCP established diplomatic relations, the first Chinese ambassador to Mexico was Xiong Xianghui, a CCP intelligence agent. Xiong was given the tasks of collecting intelligence (including about the United States) and interfering with the Mexican government. Just before Xiong arrived, Mexico announced the arrest of a group of guerrillas that had been trained in China. Mexican President Luis Echeverría was particularly incensed because in forming a diplomatic relationship with China, he had withstood fierce opposition from within Mexico and from the United States. Xiong suggested to Zhou Enlai that he smooth over the incident by inviting Echeverría to visit China. Echeverría accepted the invitation and further requested that the CCP give Mexico preferential treatment in trade, to which the CCP agreed. [17]

b. Africa

Cheng also described how the CCP influenced the independence of African countries and the path they took after independence:

According to Western media reports, before the mid-1960s, some African revolutionary youth from Algeria, Angola, Mozambique, Guinea, Cameroon, and Congo received training in Harbin, Nanjing, and other Chinese cities. A member of the Zimbabwe African National Union (ZANU) described his one-year training in Shanghai. In addition to military training, it was mainly political studies, how to mobilize rural people and launch guerrilla warfare with the goal of people's war. [18]

In the 1960s, Tanzania and Zambia received the most assistance from the CCP's external revolution projects on the continent.

For example, the CCP sent a group of experts from the Shanghai Textile Industry Bureau to build a textile factory in Tanzania. The leader of the group injected a strong ideological tone into the aid project. Upon arrival at the construction site, he hung the five-star red flag of the PRC, erected a statue of Mao and Mao's quotations, played Cultural Revolution-era music, and recited Mao quotes. The construction site became a model of the Cultural Revolution overseas. He also organized a propaganda team to promote Mao Zedong Thought and actively spread rebellious views among the local workers. The Tanzanian authorities were incensed by the CCP's attempts to encourage a local revolution.

Then Mao decided to build a Tanzania–Zambia railway that would also connect East Africa with Central and southern Africa. From 1970 to 1976, China sent fifty thousand laborers and spent nearly ten billion yuan constructing the railway's 320 bridges and 22 tunnels. The equivalent cost of the railway today would have been in the hundreds of billions of yuan, or in the tens of billions in US dollars. However,

due to poor management and corruption in both Tanzania and Zambia, the railway has never been profitable and is still dependent on Chinese aid to continue its operations.

3. Socialism in Eastern Europe

The Soviet Union occupied eastern Germany following the defeat of the Nazis in World War II, in accordance with the division of power laid out at the Yalta Conference. Moscow set up communist regimes in all the Eastern European countries under its control, forming the Warsaw Pact military alliance.

As the Cold War progressed, the Soviet Union struggled to maintain dominance over its satellite states. Following the Sino–Soviet split, the PRC made inroads with Eastern European regimes, particularly the Balkan nation of Albania.

a. Soviet Repression of Popular Movements in Eastern Europe

In February 1956, Soviet leader Nikita Khrushchev denounced Stalin in a secret speech given at the Twentieth Congress of the Communist Party of the Soviet Union (CPSU), beginning a period of limited political liberalization. The relaxed atmosphere led to revolts in Eastern Europe, first in Poland and then Hungary.

In Poland, after the death of de facto dictator Bolesław Bierut in March 1956, his successors began pushing for reform and a break with the Stalinist legacy. In June, tens of thousands of factory workers in Poznań went on strike. After the protesters were brutally repressed, the Party leadership, recognizing the rise of nationalist sentiment, took steps to placate the people. They elected as leader Władysław Gomułka, who was hawkish on the Soviet Union and willing to stand up to Khrushchev.

An attempted revolution in Hungary then took place in October 1956, beginning with a group of students who wrote a list of sixteen demands, including the withdrawal of Soviet troops. On October 23, protesters toppled the bronze statue of Stalin, leaving behind his boots, into which the crowd placed Hungarian flags. An estimated two hundred thousand protesters filled the streets. Soviet tanks and troops opened fire on the crowds, killing scores of unarmed demonstrators.

The Soviet Union initially wished to cooperate with the newly established opposition party and named Imre Nagy as prime minister and chairman of the Council of Ministers. But after Nagy came to power, he withdrew from the Warsaw Pact and pushed for further liberalization. In response, on Nov. 4, the Soviets sent sixty thousand troops and tanks to crush the independence movement, killing several thousand. Nagy was captured and eventually executed, along with hundreds of his supporters. Hundreds of thousands of Hungarians fled to the West. [19]

The Soviet invasion of Hungary was followed a decade later by Czechoslovakia's Prague Spring in 1968. The Czechoslovak Communist Party (KSČ), following Khrushchev's 1956 speech, had loosened regulations, allowing the growth of a relatively independent civil society. One representative figure of the time was Václav Havel, who later became the first president of today's Czech Republic.

In January 1968, reformist politician Alexander Dubček took over as first secretary of the KSČ. He strengthened reforms and promoted the slogan of “socialism with a human face.” Soon afterward, Dubček began the large-scale rehabilitation of individuals who had been wrongly persecuted during the Stalin period. Dissidents were released, control over the media was relaxed, academic freedom was encouraged, citizens were allowed to travel abroad, and surveillance over the church was reduced. Most crucially, the KSČ allowed limited intra-party democracy.

The Soviet Union, remembering the 1956 Hungarian uprising, considered such reforms a betrayal of socialist principles and feared that other countries would follow suit. From March to August 1968, Soviet officials, including CPSU General Secretary Leonid Brezhnev, held five conferences with Dubček, attempting to pressure him to abandon the democratic reforms. Dubček ignored Brezhnev’s demands. That August, the Soviet Union and other Warsaw Pact nations invaded Czechoslovakia with hundreds of thousands of troops, catching the country by surprise. The Prague Spring was crushed and “socialism with a human face” was no more. [20]

The Soviet Union relied on its military strength to impose communist rule upon Eastern Europe and maintain its control over the region. Even the slightest moves toward liberalization led to rebellions against the socialist system. In the late 1980s, the Soviet leadership embarked on political and economic reforms, leading to the end of the Cold War, the fall of the Berlin Wall, and the collapse of all communist regimes in Eastern Europe. With the Soviet Union unwilling to maintain the costly policies that were necessary to continue its dominance, the people of Poland, Romania, Bulgaria, Czechoslovakia, and East Germany rose up in generally peaceful protest against the local regimes.

On June 4, 1989, the day of the Tiananmen Square massacre in China, Poland held its first round of free democratic elections. The second round, held on June 18, removed the communists and their coalition partners from parliament.

By October 1989, multiple cities in East Germany saw mass demonstrations against the ruling Socialist Unity Party (SED). In a visit to Berlin that month, Soviet leader Mikhail Gorbachev told SED General Secretary Erich Honecker that reform was the only way forward.

Immediately afterward, East Germany lifted travel restrictions to Hungary and Czechoslovakia, which were undergoing their own political liberalizations following the Soviet example. This allowed vast numbers of people to defect to Western Germany through Czechoslovakia, and the Berlin Wall could no longer stop the waves of fleeing citizens. On November 9, the SED gave up on controlling the inter-German border. Tens of thousands of East Germans poured into West Berlin, and the wall was dismantled. The symbol of the communist Iron Curtain that had stood for decades disappeared into history. [21]

b. Albania and China

The CCP expended a great deal of effort to gain influence over Albania, which early on had criticized Moscow and left the Warsaw Pact. Mao was pleased with Albania’s break with the Soviets, and thus he began the program of giving “aid” to Albania, regardless of the cost.

Xinhua reported that “from 1954 to 1978, China provided financial aid to the Party of Labour of Albania seventy-five times; the sum in the agreement was more than ten billion Chinese yuan.” At the time, the population of Albania was only around two million, which meant each person received the equivalent of five thousand yuan. Meanwhile, China’s average annual GDP per capita was just two hundred yuan. During this period, China was also in the throes of the Great Leap Forward famine, as well as the economic collapse caused by Mao’s Cultural Revolution. During the famine, the PRC used its small reserves of foreign currency to import food. In 1962, Reis Malile, the Albanian ambassador to China, traveled to China to demand agricultural aid. By order of Party Vice Chairman Liu Shaoqi, a Chinese ship carrying wheat purchased from Canada and bound for China changed course and unloaded the wheat at an Albanian port. [22]

Additionally, China helped Albania construct a textile factory, but Albania did not have cotton, so Beijing had to use its foreign reserves to buy cotton for Albania. On one occasion, Albanian officials asked Geng Biao, the PRC ambassador to Albania at the time, to replace major equipment at a fertilizer factory and demanded that the equipment come from Italy. China then bought machines from Italy and installed them for Albania. Meanwhile, Albania took Chinese aid for granted and often wasted it. Enormous amounts of steel, machine equipment, and precision instruments sent from China were left exposed to the elements. Albanian officials were unconcerned; they believed that if the material or equipment broke down or was lost, China would simply give them more.

In 1974, Albania pursued a loan of five billion yuan from China. Despite being in a state of near-total economic collapse due to the Cultural Revolution, the PRC approved a one billion yuan loan to Albania. However, the Albanian leadership was greatly dissatisfied and started an anti-Chinese movement with slogans like “We shall never bow our heads in the face of economic pressure from a foreign country.” It also refused to accommodate the PRC’s requests for petroleum and asphalt.

4. Communism After the Cold War

After the revolutions of 1989, the Soviet Union itself underwent drastic political changes. In August 1991, hardliners in the CPSU, KGB, and military who considered Gorbachev’s reforms a betrayal of communism staged a coup, putting the Soviet leader under house arrest and sending tanks to occupy Moscow. But the plot had no support from the rank-and-file Party members or the general public, and the conspirators were arrested or committed suicide. On December 25, 1991, with independence movements growing throughout the country, Gorbachev announced the dissolution of the Soviet Union into fifteen independent republics.

The end of the Cold War, the collapse of the Soviet bloc, and the initiation of economic reforms in China appeared to signal the end of communism’s threat to the free world and humanity. In reality, the standoff between the United States and the Soviet Union diverted people’s attention away from the CCP’s own machinations, giving it decades to bolster its totalitarian system and undermine the free world.

In contrast to the post-World War II de-Nazification movement, with its public trials of Nazi war criminals and broad education against the evils of fascist ideology, a full reckoning of communist crimes

has yet to materialize. Russia and many other former Soviet republics have never made a clean break with their Soviet past or abolished the secret police apparatus. A former KGB agent served as Russia's secret police chief and is now in charge of the country. Communist ideologies and their followers are not only still active, but are spreading their influence to the West and around the world.

The anti-communist activists in the West — the older generations who have a deeper understanding of communism — are gradually dying out, while members of the newer generations are not being sufficiently educated about it. Communist and left-wing organizations around the world have been able to continue their radical or progressive movements to overthrow and destroy traditional values and social structures.

The first president of the Russian Federation, Boris Yeltsin, took a degree of action to purge Soviet ideology — laying off former Soviet civil servants, pulling down statues of Lenin and other communist leaders, and rebuilding Orthodox Christian churches destroyed by the CPSU — but these steps proved largely superficial in cleansing the country of a deeply rooted Party culture that had been instilled in people and institutions for nearly seven decades. Furthermore, the political turmoil and economic collapse that followed the end of the Soviet Union fueled nostalgia for the bygone era.

The resurgence of popular support for communism in Russia led to the formation of the Communist Party of the Russian Federation (CPRF). It became and remained a major political party until the rise of Vladimir Putin's United Russia.

In October 1993 — only two years after the citizens of Moscow had taken to the streets to demand their independence and democracy — tens of thousands of Moscovites marched in Red Square, shouting the names of Lenin and Stalin and waving the former Soviet flags. In recent polls, such as one conducted by Moscow's RBK TV in 2015, many respondents (about 60 percent in the RBK poll) said that the Soviet Union should be resurrected. In May 2017, the Communist Youth League, which was established as an affiliated organization of the CPSU, held an oath-swearing ceremony for youth in Moscow's Red Square before Lenin's tomb. At the rally, CPRF Chairman Gennady Zyuganov claimed that sixty thousand new recruits had joined the Party recently and that the Communist Party continued to survive and grow.

The spectre of communism continues to haunt the world's largest country. In Moscow alone, there are more than eighty monuments to Lenin, whose tomb in Red Square continues to attract tourists and followers. The crimes of the KGB have never been thoroughly exposed and condemned by the world. Over the past century, overt communist influence in government has faded away in most countries. At the height of the communist movement in the Cold War, there were more than two dozen ruled by avowed communist regimes. Today, only four remain: China, Vietnam, Cuba, and Laos. While North Korea's ruling party has dropped references to Marxism-Leninism, it is still a totalitarian communist state. More than one hundred countries around the world have registered communist parties.

By the 1980s, there were more than fifty communist parties in Latin America, with a total membership of one million (of which the Communist Party of Cuba accounted for roughly half). In the early 1980s, the United States and the Soviet Union were in fierce competition in the hot spots of Latin America and Asia. With the collapse of Eastern Europe and the Soviet Union, communist parties that focused on violence to enforce their rule, like the Peruvian Communist Party, became fewer and fewer.

Nevertheless, the majority of Latin American countries still came under variants of socialism. Leftist political parties took on names like the Democratic Socialist Party and the People's Socialist Party. A number of communist parties in Central America removed the words "communist party" from their names but continued to promote communist and socialist ideologies, becoming even more deceptive in their operations.

Of the thirty-three independent countries in Latin America and the Caribbean, the majority have communist parties that are accepted as legitimate political players. In Venezuela, Chile, Uruguay, and elsewhere, the communist party and the ruling party have often formed coalition governments, while communist parties in other countries play the role of opposition.

In the West and in other regions around the world, communism did not resort to violent revolution as was done in the East. Instead, it took a hidden approach, with proponents of leftist ideologies infiltrating nearly every aspect of society. Decades later, Western forms of communism have largely succeeded in subverting traditional society and morality, disintegrating the culture imparted by the divine. In this sense, the spectre of communism has asserted its control over the entire world.

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Chapter Five, Part I: Infiltrating the West

Table of Contents

Introduction

1. Communism via Violence and Nonviolence
2. War of Espionage and Disinformation
3. From the New Deal to Progressivism
4. The Cultural Revolution of the West
5. The Anti-War and Civil Rights Movements
6. The American Marxist
7. The Long March Through the Institutions
8. Political Correctness
9. Socialism Across Europe
10. Falling for the Devil's Tricks

References

Introduction

The 2016 US presidential election was one of the most dramatic in decades. The campaign trail was full of twists and turns that persisted long after the election. The winner, Republican nominee Donald Trump, was besieged by negative media coverage and protests in cities around the nation. The demonstrators held signs emblazoned with slogans such as *"Not My President"* and declared that Trump was racist, sexist, xenophobic, or a Nazi. There were demands for a recount and threats of impeachment before he even assumed office.

Investigative journalism has revealed that many of these protests were instigated by certain interest groups. As shown in *America Under Siege: Civil War 2017*, a documentary directed by Florida-based researcher Trevor Loudon, a significant portion of the demonstrators were "professional revolutionaries" with ties to communist regimes and other authoritarian states, such as North Korea, Iran, Venezuela, or Cuba. The film also highlighted the role of two prominent American socialist organizations: the Stalinist Workers World Party and the Maoist Freedom Road Socialist Organization. [1]

Loudon, having researched the communist movement since the 1980s, determined that left-wing organizations have made the United States their primary target for infiltration and subversion. The fields

of American politics, education, media, and business have increasingly shifted to the left under the influence of well-placed individuals. Even as people around the globe cheered the triumph of the free world after the Cold War, communism was stealthily taking over the public institutions of Western society, in preparation for the final struggle.

Communism manifests as totalitarian governments in Eastern countries such as the Soviet Union or China, where it conducts mass killing and destroys traditional culture. However, it also has been silently and steadily gaining control over the West through subversion and disinformation. It is eroding the economy, political processes, social structures, and moral fabric of society to bring about humanity's degeneration and destruction.

America is the light of the free world and is tasked with the divinely given role of policing the globe. US military intervention proved instrumental in determining the outcomes of both world wars. During the Cold War, facing the menace of a nuclear holocaust, the United States successfully contained the Soviet bloc until the disintegration of the Soviet and Eastern European communist regimes. The success of the American experiment with liberty and enlightened governance has spared the world from mass destruction and domination by tyrannical regimes.

America's Founding Fathers applied their knowledge of Western religious and philosophical traditions to write the Declaration of Independence and the Constitution of the United States. These documents recognize as self-evident the rights bestowed upon man by the Creator — starting with the freedoms of belief and speech — and established the separation of powers to guarantee the republican system of government.

The freedom of the West runs directly counter to the goal of communism. While masking itself with beautiful visions of a collective, egalitarian society, communism aims to enslave and destroy humanity.

As communist parties did not directly take power in Western countries, the spectre aims to conquer the West through subversion, having its supporters infiltrate all organizations and institutions. There have been at least five major forces driving communist and left-wing subversion in the West.

The first force of subversion was the Soviet Union, which founded the communist Third International (Comintern) to spread revolution worldwide.

The second was local communist parties, which worked with the Soviet Communist Party and the Comintern.

The third was the economic crisis and social upheaval that encouraged many Western governments to adopt socialist policies in the past few decades, resulting in a steady shift to the left.

The fourth was those who sympathized with and supported the Communist Party and socialism. These fellow travelers have served communism as a fifth column of "useful idiots" within Western society, helping to destroy its culture, sow moral degeneracy, and undermine legitimate governments.

The Chinese Communist Party is a fifth force. After the Chinese communists implemented economic reform, which started in the 1980s, the CCP established political, business, and cultural exchanges that gave it an opportunity to infiltrate the West.

Given the sheer complexity of the communist spectre's arrangements, it is beyond the scope of this work to provide a comprehensive account of its infiltration in the West. However, by understanding the broad strokes, readers can gain some awareness of how the devil operates and learn to see the common threads in its many layers of deception. For the sake of brevity, this chapter offers a general overview of communism's reach in the United States and Western Europe.

1. Communism via Violence and Nonviolence

In the popular imagination, the Communist Party is synonymous with violence, and with good reason. The fact that the communist regimes of Russia and China took power through violent revolution and used violence as a tool of repression drew attention away from communism's less visible forms. In *The Communist Manifesto*, Karl Marx and Friedrich Engels wrote: "The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions." [2]

According to Marx, communist revolution would begin in advanced capitalist countries, but Vladimir Lenin believed that socialism could be built in Russia, which was comparatively backward in its economic development. Lenin's other significant contribution to Marxism was his doctrine of party-building, which consisted of adopting the techniques of coercion, deception, and violence found in criminal organizations and animating them with Marxist socioeconomic theory. According to Lenin, the working class is incapable of developing class consciousness or demanding revolution on its own and thus must be rallied to action by an external force. The agents of revolution would be organized in a highly disciplined proletarian "vanguard" — the Communist Party.

The British Fabian Society, founded in 1884, a year after Marx's death, took a different path in the struggle to impose socialism. The society's original coat of arms depicted a wolf in sheep's clothing, and its name is a reference to Quintus Fabius Maximus Verrucosus, the ancient Roman general and dictator, who earned fame for his delaying tactics in the war against Carthage. The first pamphlet produced by the group included a note that read, "For the right moment you must wait, as Fabius did most patiently, when warring against Hannibal, though many censured his delays; but when the time comes you must strike hard, as Fabius did, or your waiting will be in vain, and fruitless." [3]

To gradually bring about socialism, the Fabian Society invented the policy of "permeation" to infiltrate politics, business, and civil society. The society encourages its members to advance socialist aims by joining suitable organizations and ingratiating themselves with important figures, such as cabinet ministers, senior administrative officials, industrialists, university deans, and church leaders. Sidney Webb, a core member of the society, wrote:

As a Society, we welcomed the adhesion of men and women of every religious denomination or of none, strongly insisting that Socialism was not Secularism; and the very object and purpose of all sensible collective action was the development of the individual soul or conscience or character. ... Nor did we confine our propaganda to the slowly emerging Labour Party, or to those who were prepared to call themselves Socialists, or to the manual workers or to any particular class. We put our proposals, one by one, as persuasively as possible, before all who would listen to them — Conservatives whenever we

could gain access to them, the churches and chapels of all denominations, the various Universities, and Liberals and Radicals, together with the other Socialist Societies at all times. This we called “permeation” and it was an important discovery. [4]

Both the Fabian Society’s nonviolent communism and Lenin’s violent communism had the same ultimate aim, and Lenin did not reject nonviolent means. In his book “Left-Wing” Communism: An Infantile Disorder, Lenin criticized the communist parties of Western Europe that refused to cooperate with what he called the “reactionary” labor unions or to join the “capitalist” national parliament. Lenin wrote in his book: “For a Communist, with a correct understanding of his own ends, the art of politics lies in correctly calculating the conditions and the moment when the proletarian vanguard can take over power successfully. He must decide when, after this assumption of power, that vanguard will be able to obtain adequate support from sufficiently inclusive strata of the working-class and non-proletarian laboring masses, and when it will be able to maintain, consolidate and extend its supremacy, educating, training and attracting ever widening circles of the laboring masses.” [5]

Lenin repeatedly stressed that communists must hide their real intentions. In the pursuit of power, no promise or compromise would be ruled out. In other words, to achieve their goals, they must be unscrupulous. Both Russia’s Bolsheviks and the Chinese communist movement made liberal use of violence and deception on their way to gaining power.

The brutality of the Soviet and Chinese communist regimes has drawn attention away from the nonviolent communism found in the West. The Fabian Society specialized in disguise. It chose Bernard Shaw, an Irish playwright, to put a prosaic spin on the true aims of nonviolent socialism with prosaic rhetoric. Shaw wrote, on the final page of his book *The Intelligent Woman’s Guide to Socialism and Capitalism*: “I also made it quite clear that Socialism means equality of income or nothing, and that under socialism you would not be allowed to be poor. You would be forcibly fed, clothed, lodged, taught, and employed whether you like it or not. If it were discovered that you had not character enough to be worth all this trouble, you might possibly be executed in a kindly manner.” [6]

Just as a Leninist regime may sometimes find it expedient to scale back the overt brutality of its rule, Western communist parties and their various front organizations are not above employing violence and other criminal acts when doing so advances their political agenda.

2. War of Espionage and Disinformation

Communism holds the nation to be an oppressive construction of class society, so it aims to do away with the concepts of patriotism and national loyalty. In *The Communist Manifesto*, Marx and Engels proclaim that “working men have no country.” The manifesto ends on the note, “Workers of all countries, unite!”

Under Lenin’s leadership, the Bolsheviks founded the world’s first socialist regime and immediately established the Comintern to instigate socialist revolution around the globe. The goal of the Soviet Union and the Comintern was to overthrow the legitimate regimes of every nation on earth and establish a socialist world dictatorship of the proletariat.

Communist parties around the world sought guidance from the Comintern and accepted its funds and training. With the resources of a vast empire at its disposal, the Bolsheviks recruited activists worldwide and trained them to carry out subversive operations in their own countries.

Founded in 1919, the Communist Party USA (CPUSA) was one such organization that followed the Comintern and the Bolsheviks. Though the CPUSA itself never became a major political force, its influence on the United States was nevertheless significant. The CPUSA colluded with activists and activist organizations to infiltrate workers' and student movements, the church, and the government.

In the late 1950s, Fred Schwarz, a pioneer of American anti-communist thought, told the US House Un-American Activities Committee: "Any attempt to judge the influence of Communists by their numbers is like trying to determine the validity of the hull of a boat by relating the area of the holes to the area which is sound. One hole can sink the ship. Communism is the theory of the disciplined few controlling and directing the rest. One person in a sensitive position can control and manipulate thousands of others." [7]

It is now known that Soviet operatives were active within the US government during World War II. Despite the anti-communist efforts of Sen. Joseph McCarthy, the facts were hidden or obscured from the public by leftist politicians, academics, and the left-wing media.

In the 1990s, the US government declassified the Venona files, a collection of Soviet communications that were decoded by American intelligence during World War II. These documents showed that at least three hundred Soviet spies were working in the US government, including high-ranking officials in the Roosevelt administration who had access to top-secret information. Other agents used their positions to influence American policymaking and statecraft. Among those found to be Soviet spies were US Treasury official Harry Dexter White, State Department official Alger Hiss, and Julius and Ethel Rosenberg, the couple who were executed by electric chair for transmitting military and atomic secrets to the Soviet Union.

The communications intercepted and decrypted by the Venona project were just the tip of the iceberg; the full extent of Soviet infiltration into the US government remains unknown. As high-ranking American officials, some of the Soviet operatives had opportunities to influence important political decisions.

Hiss, who served as the director of the State Department's Office of Special Political Affairs, played a key role as President Franklin D. Roosevelt's adviser during the Yalta Conference at the end of World War II. He helped determine postwar territorial arrangements, draft the United Nations Charter, decide prisoner exchanges, and the like.

White was a trusted aide to Secretary of the Treasury Henry Morgenthau Jr. He helped create the 1944 Bretton Woods international financial agreement and was one of the architects of the International Monetary Fund and the World Bank. White encouraged the Chinese Nationalist Party (Kuomintang) to appoint underground CCP member Ji Chaoding to a high rank in the Republic of China's Ministry of Finance. Taking up the post in 1941, Ji was the architect of disastrous currency reforms that damaged the Kuomintang's reputation and benefited the CCP's rise. [8] Some historians argue that the influence of Soviet spies and their left-wing sympathizers in US foreign policy led the United States to end military aid to the Kuomintang during the Chinese Civil War after World War II. Mainland China was consequently lost to the CCP. [9]

Whittaker Chambers, a Soviet informant and CPUSA associate who later defected and testified against other spies, said: “The agents of an enemy power were in a position to do much more than purloin documents. They were in a position to influence the nation’s foreign policy in the interest of the nation’s chief enemy, and not only on exceptional occasions, ... but in what must have been the staggering sum of day to day decisions.” [10]

Yuri Bezmenov, a KGB agent who defected to the West in 1970, discussed Soviet methods of subversion in his writings and interviews. According to Bezmenov, the James Bond-style spies of popular culture who blow up bridges or sneak around stealing secret documents couldn’t be further from reality. Only 10 to 15 percent of the KGB’s personnel and resources were allocated to traditional spy operations, with the rest going to ideological subversion.

Bezmenov, alias Tomas Schuman, said subversion happens in four stages: demoralization, destabilization, crisis, and “normalization.” The first stage, lasting for the period of time needed to raise a generation, is to demoralize and subvert public perceptions of reality in the enemy country; the second focuses on throwing society into chaos; and the third instigates a crisis that leads to a civil war, revolution, or foreign invasion. These steps culminate in the fourth and final stage of “normalization” — that is, bringing the country under communist control.

Bezmenov listed three fields of subversion, or demoralization, under the first stage: ideas, structures, and life. Ideas cover religion, education, the media, and culture. Structures include government administration, the legal system, law enforcement, the armed forces, and diplomacy. Life encompasses families and communities, health, and relations between people of different races and social classes.

As an example, Bezmenov explained how the concept of equality was manipulated to create unrest. Agents would promote the cause of egalitarianism, making people feel discontent with their political and economic circumstances. Activism and civil unrest would be accompanied by economic deadlock, further exacerbating labor and capital relations in a worsening cycle of destabilization. This would culminate in revolution or invasion by communist forces. [11]

Another defector, Ion Mihai Pacepa, the highest-ranking intelligence officer to defect from the Soviet bloc, escaped to the United States in 1978. He further exposed how communist regimes adopted strategies of psychological warfare and disinformation against Western countries to bring about the first stage. According to Pacepa, the purpose of disinformation was to alter people’s frame of reference. With their ideological values manipulated, people would be unable to understand or accept the truth even when presented with direct evidence. [12]

Bezmenov said the first stage of ideological subversion usually took fifteen to twenty years — that is, the time needed for the education of a new generation — while the second stage took two to five years and the third stage, only two to six months. In an interview he gave in 1984, Bezmenov said the first stage had been accomplished to a greater extent than even Soviet authorities had expected.

The accounts of many Soviet spies and intelligence officials and declassified documents from the Cold War suggest that infiltration and subversion tactics were the driving forces behind the counterculture movement of the 1960s.

In 1950, McCarthy began to expose the extent of communist infiltration across the US government and society. But four years later, the Senate voted to censure him, and the government’s initiative to rid

itself of communist influence was brought to a halt. Today, McCarthyism is synonymous with political persecution — an indication that the left wing has successfully established dominance in the ideological struggle.

Communist infiltration hasn't lessened since the collapse of the Soviet Union and the end of the Cold War. The left wing fights tooth and nail to protect adulterers, abortionists, criminals, and communists, while supporting anarchy and opposing civilization.

3. From the New Deal to Progressivism

On October 24, 1929, panic set in at the New York Stock Exchange and a record 12.9 million shares were traded. The crisis spread from the financial sector to the entire economy, and the ensuing Great Depression spared neither the industrialized nor the developing nations of the world. The US unemployment rate, which was three percent in 1929, shot up to a quarter of the labor force by 1933. Industrial production in major industrial countries, apart from the Soviet Union, dropped by an average of 27 percent. [13]

In early 1933, within one hundred days of Roosevelt's inauguration, many bills were introduced around the theme of solving the crisis. The policies increased government intervention in the economy, with Congress passing major reforms, including the Emergency Banking Act, Agricultural Adjustment Act, National Industrial Recovery Act, and Social Security Act. Though Roosevelt's New Deal essentially petered out upon the outbreak of World War II, many of the institutions and organizations that emerged during that period have continued to shape American society to the present day.

Roosevelt issued more executive orders on average per year than any other US president. Nevertheless, the unemployment rate in the United States did not fall below the double digits until 1941 and the war was underway. The New Deal's real effect was to set the US government on a trajectory of high taxation, big government, and economic interventionism.

In his 2017 book *The Big Lie: Exposing the Nazi Roots of the American Left*, conservative thinker Dinesh D'Souza argued that the National Industrial Recovery Act, which formed the centerpiece of Roosevelt's New Deal, essentially meant the end of the US free market. [14]

According to *FDR's Folly*, a 2003 book by historian Jim Powell, the New Deal prolonged the Great Depression rather than ending it: The Social Security Act and labor laws encouraged further unemployment, while high taxes encumbered healthy businesses, and so on. [15] Economist and Nobel Prize Laureate Milton Friedman praised Powell's work, saying: "Truth to tell — as Powell demonstrates without a shadow of a doubt — the New Deal hampered recovery from the contraction, prolonged and added to unemployment, and set the stage for ever more intrusive and costly government." [16]

President Lyndon Johnson, who assumed office after the assassination of President John F. Kennedy in 1963, declared an "all-out war on human poverty and unemployment" in his 1964 State of the Union address and then launched the Great Society domestic programs. In a short period of time, Johnson issued a series of executive orders, established new government agencies, reinforced the welfare state, raised taxes, and dramatically expanded the government's authority.

It is interesting to note the similarities between Johnson's administrative measures and the goals outlined in communist literature at the time. Former CPUSA General Secretary Gus Hall said: "The Communist attitude towards the Great Society can be summarized in an old saying that two men sleeping in the same bed can have different dreams. ... We support these measures because we dream of socialism."

The CPUSA may have supported the Great Society initiative, but its intentions differed from Johnson's; while the Johnson administration aimed to improve the United States under the democratic system, the Communist Party sought to ease the United States into socialism.

The most serious consequences of the Great Society and the War on Poverty were threefold: They increased dependence on welfare, discouraged people from working, and damaged the family structure. Welfare policies favored single-parent families, thus encouraging divorce and out-of-wedlock childbearing. According to statistics, the rate of out-of-wedlock births in 1940 was 3.8 percent; by 1965, this figure had increased to 7.7 percent. In 1990, twenty-five years after the Great Society reform, the figure was at 28 percent and subsequently rose to 40 percent by 2012. [17] These policies disproportionately affected minorities, particularly African Americans.

The weakening of the family had far-reaching consequences, such as generational poverty, soaring crime rates, increased financial burdens for the government, the decline of household education, and a mentality of entitlement, which led to a higher rate of voluntary unemployment.

A quote attributed to Scottish historian and jurist Lord Alexander Fraser Tytler says: "A democracy cannot exist as a permanent form of government. It can only exist until the majority discovers that it can vote themselves largesse from the public treasury. After that, the majority always votes for the candidate promising the most benefits from the public treasury, with the result the democracy collapses because of the loose fiscal policy ensuing, always to be followed by a dictatorship, then a monarchy." [18] A form of this quote is also sometimes attributed to French historian Alexis de Tocqueville.

As the Chinese saying goes, "From thrift to extravagance is easy; from extravagance to thrift is hard." After people develop a dependence on welfare, it becomes nearly impossible for the government to reduce the scale and types of benefits. The Western welfare state has become a political quagmire for which politicians and officials have no solution.

In the 1970s, the extreme left gave up the revolutionary terms that kept the American people on guard and replaced them with the more neutral-sounding "liberalism" and "progressivism." People who have lived in communist countries are no strangers to the latter, as "progress" has long been used by communist parties as a quasi-synonym for "communism." For example, the term "progressive movement" referred to the "communist movement," and "progressive intellectuals" referred to "pro-communist individuals" or underground members of the Communist Party.

Liberalism, meanwhile, is not substantially different from progressivism, as it carries the same connotation of high taxes; expansive welfare; big government; the rejection of religion, morality, and tradition; the use of "social justice" as a political weapon; "political correctness"; and the militant promotion of feminism, homosexuality, sexual perversity, and the like.

We do not intend to point fingers at any individual or political figure, for it is indeed difficult to make correct analyses and judgments in the midst of complex historical developments. It is clear that

the spectre of communism has been at work in both the East and the West since the beginning of the twentieth century. When violent revolution succeeded in the East, it spread the influence of communism to the governments and societies of the West, shifting them ever leftward.

In the decades since the Great Depression, the United States has adopted increasingly socialist policies, and atheism and materialism have eroded the moral fabric of American society. People have grown distant from the divine and from traditional morality, weakening their resistance to deception.

4. The Cultural Revolution of the West

The 1960s, a watershed moment in modern history, saw an unprecedented counterculture movement sweeping from East to West. In contrast to the CCP's Cultural Revolution, the Western counterculture movement appeared to have multiple points of focus or, rather, a lack of focus.

From the mid-1960s to mid-'70s, the mostly young participants of the counterculture movement were motivated by various pursuits. Some opposed the Vietnam War; some fought for civil rights; some advocated for feminism and denounced patriarchy; some strove for homosexual rights. Topping this off was a dazzling spectacle of movements against tradition and authority that advocated sexual freedom, hedonism, narcotics, and rock 'n' roll music.

The goal of this Western Cultural Revolution was to destroy the upright Christian civilization and its traditional culture. While apparently disordered and chaotic, this international cultural shift stemmed from communism. Many participants of the movement revered "the Three M's" — Marx, Marcuse, and Mao.

Herbert Marcuse was a key member of the Frankfurt School, a group of Marxist intellectuals associated with the Institute for Social Research, first established in 1923 at what was then the University of Frankfurt. Its founders used the concept of "critical theory" to attack Western civilization and apply Marxism to the cultural sphere.

One of the Frankfurt School's founders was Hungarian Marxist György Lukács. He stated the school's purpose was to answer the question "Who shall save us from Western civilization?" [19] Elaborating on this, he deemed the West guilty of genocidal crimes against every civilization and culture it had encountered. American and Western civilization, according to Lukács, are the world's greatest repositories of racism, sexism, nativism, xenophobia, anti-Semitism, fascism, and narcissism. This intellectual narrative paved the road to the "political correctness" in today's West.

In 1935, the Frankfurt School Marxists relocated to the United States and became affiliated with Columbia University in New York. This gave them an opening to disseminate their theories on American soil. With the assistance of other leftist scholars, they corrupted several generations of American youth.

Combining Marxism with Freudian pansexualism, Marcuse's theories catalyzed the sexual liberation movement. Marcuse believed that repression of one's nature in capitalist society hindered liberation and freedom. Therefore, it was necessary to oppose all traditional religions, morality, order, and authority in order to transform society into a utopia of limitless and effortless pleasure.

Marcuse's famous 1955 work *Eros and Civilization: A Philosophical Inquiry Into Freud* occupies an important place among the vast number of works by Frankfurt scholars for two specific reasons: First, the book combines the thought of Marx and Freud, turning Marx's critiques on politics and economy into a critique on culture and psychology. Second, the book builds bridges between Frankfurt theorists and young readers, which enabled the cultural rebellion of the 1960s.

Marcuse said that the counterculture movement could be called "a cultural revolution, since the protest is directed toward the whole cultural establishment, including the morality of existing society." He continued: "There is one thing we can say with complete assurance: the traditional idea of revolution and the traditional strategy of revolution has ended. These ideas are old-fashioned. ... What we must undertake is a type of diffuse and dispersed disintegration of the system." [20]

Few among the rebellious youth could grasp the arcane theories of the Frankfurt School, but Marcuse's ideas were simple: Be anti-tradition, anti-authority, and anti-morality. Indulge in sex, drugs, and rock 'n' roll without restraint. He even coined the phrase "make love, not war." As long as one said no to all authority and societal norms, he or she would be counted as a participant in the "noble" revolutionary cause. It was so simple and easy to become a revolutionary, it's little wonder that so many young people were attracted to the movement at that time.

It must be emphasized that although many rebellious youths acted of their own accord, the most radical student leaders at the forefront of the movement had been trained and manipulated by foreign communists. For instance, the leaders of the US student activist organization Students for a Democratic Society (SDS) were trained by Cuban espionage agents, according to FBI reports.

The anti-war student protests were directly organized and instigated by communist groups. One of these groups was the far-left organization Weather Underground, which stepped in when SDS collapsed in 1969.

In a statement that year, Weather Underground used the following quote: "The contradiction between the revolutionary peoples of Asia, Africa, and Latin America and the imperialists headed by the United States is the principal contradiction in the contemporary world. The development of this contradiction is promoting the struggle of the people of the whole world against US imperialism and its lackeys."

These were the words of Lin Biao, then the second-most powerful leader of communist China, from his series of articles "Long Live the Victory of People's War!" [21]

Just as the Cultural Revolution wrought irreversible damage upon Chinese traditional culture, the counterculture movement caused a titanic upheaval in Western society. First, it normalized many subcultures that belonged to the lower fringes of society or were deviant variations of mainstream culture. Sexual liberation, drugs, and rock 'n' roll rapidly eroded the moral values of the youth and turned them into a corrosive force that was against God, against tradition, and against society.

Second, the counterculture movement set a precedent for chaotic activism and fostered a wide range of antisocial and anti-American ways of thinking, setting the stage for the street protests and culture war that would follow.

Third, after the youth of the 1960s ended their activist lifestyles, they entered universities and research institutes, completed their master's degrees and doctorates, and moved into the mainstream of

American society. They brought the Marxist worldview and its values into education, media, politics, and business, furthering a nonviolent revolution across the country.

Since the 1980s, the Left has largely taken over and established strongholds in the mainstream media, academia, and Hollywood. The presidency of Ronald Reagan briefly reversed this trend, only for it to restart in the 1990s and reach a peak in recent years.

5. The Anti-War and Civil Rights Movements

In George Orwell's novel *Nineteen Eighty-Four*, one of the four main Oceanian ministries is the Ministry of Peace, which oversees the Party's military affairs. The inverted meaning of its name reflects a strategy often employed by communists: When one's strength is inferior to that of the enemy, proclaim one's desire for peace; extending an olive branch is the best way to hide an imminent attack.

The Soviet Union and other communist countries proved adept practitioners of this strategy, which is employed to infiltrate and disarm the West. Directly after the end of World War II — with the United States still the only country to produce and deploy the atomic bomb — the World Peace Council was formed. Its first chairperson was French physicist Frédéric Joliot-Curie, a member of the French Communist Party.

Having suffered huge losses in the war, the Soviet Union aggressively promoted world peace as a stratagem to stave off pressure from the West. The World Peace Council was directly influenced by the Soviet Committee for the Defense of Peace, an organization affiliated with the Soviet Communist Party. The council ran a worldwide campaign proclaiming that the Soviet Union was a peace-loving nation and condemning the United States as a hegemonic warmonger. The "struggle for peace," a catchphrase promoted by high-ranking Soviet official and ideological leader Mikhail Suslov, became a fixture of Soviet rhetoric.

"The present anti-war movement testifies to the will and readiness of the broadest masses of the people to safeguard peace and to prevent the aggressors from plunging mankind into the abyss of another slaughter," Suslov wrote in a 1950 propaganda tract. "The task now is to turn this will of the masses into active, concrete actions aimed at foiling the plans and measures of the Anglo-American instigators of war." [22]

"World peace" became one of the communist frontlines in the public-opinion war against the free world. The Soviet Union sponsored a multitude of organizations and groups to push communist aims, such as the World Federation of Trade Unions, Women's International Democratic Federation, International Federation of Journalists, World Federation of Democratic Youth, and the World Federation of Scientific Workers.

Vladimir Bukovsky, a prominent Soviet dissident, wrote in 1982: "Members of the older generation can still remember the marches, the rallies, and the petitions of the 1950s. ... It is hardly a secret now that the whole campaign was organized, conducted, and financed from Moscow, through the so-called Peace Fund and the Soviet-dominated World Peace Council." [23]

Hall, the former CPUSA general secretary, said, “It is necessary to widen the struggle for peace, to raise its level, to involve far greater numbers, to make it an issue in every community, every people’s organization, every labor union, every church, every house, every street, every point of gathering of our people.” [24]

The Soviets pushed the “struggle for peace” movement throughout the Cold War. Stanislav Lunev, a former officer of the Soviet GRU (military intelligence) who defected to the United States in 1992, said that “the GRU and the KGB helped to fund just about every antiwar movement and organization in America and abroad.” [25]

Ronald Radosh, a former Marxist and activist during the anti-Vietnam war movement, admitted, “Our intention was never so much to end the war as to use anti-war sentiment to create a new revolutionary socialist movement at home.” [26]

The last major anti-war movement pushed by the Soviets took place during the early 1980s, when the United States deployed intermediate-range nuclear missiles in Europe. Anti-war protesters demanded that both the United States and the Soviet Union limit their nuclear arsenals, and in 1987 the Intermediate-Range Nuclear Forces Treaty was created. Given the lack of free speech and political transparency in the Soviet bloc, the treaty’s terms could only be effectively guaranteed in the democratic West. Following the Cold War, organizations with communist or radical left-wing ties continued to play a major role in steering the US anti-war movement, particularly after the start of the War on Terror. [27]

Communists also made efforts to hijack the American civil rights movement. As early as the late 1920s, the Communist Workers Party of America believed there to be great potential for revolution among black Americans. [28] A communist propaganda handbook published in 1935, *The Negroes in a Soviet America*, proposed a racial revolution in the South, including the establishment of a Negro Republic, to be combined with the overall proletarian revolution. [29]

In the 1960s, elements of the civil rights movement received support from the Soviet and Chinese communist parties. The extremist Revolutionary Action Movement and the Maoist Black Panther Party were supported or directly influenced by the CCP. In the summer of 1965, several American cities were torn by race riots. After Leonard Patterson withdrew from the CPUSA, he testified that those leading the violent African-American organizations enjoyed the Party’s strong support. Both he and Hall had received training in Moscow. [30]

Whether in terms of its organizational structure or ideological program, the Black Panther Party looked up to the CCP as its role model, using slogans such as Mao’s “political power grows out of the barrel of a gun” and “all power belongs to the people.” Mao’s *Little Red Book* was a must-read for all members. Like the CCP, the Black Panthers advocated violent revolution. One of the party’s leaders, Eldridge Cleaver, predicted in 1968 a wave of terror, violence, and guerrilla warfare. At many Black Panther gatherings, participants waved the *Little Red Book*, mimicking the Red Guards who were doing the same thing in China. [31]

The civil rights movement successfully brought race relations into public discussion and helped Americans heal some of the nation’s deepest divides through peaceful means, such as legislation,

demonstrations, boycotts, and education. However, left-wing revolutionaries have continued to use racial conflict as a springboard for their radical agendas. [32]

6. The American Marxist

When the youth protest movement of the West was in full swing in the 1960s, one radical activist dismissed their naivety, sincerity, and idealism. “If the real radical finds that having long hair sets up psychological barriers to communication and organization, he cuts his hair,” he said. The man was Saul Alinsky, an activist, organizer, and author who became the “para-communist” agitator with the most baneful influence for decades.

Alinsky is best termed a para-communist because, unlike the Old Left (political leftists) of the 1930s and the New Left (cultural leftists) of the 1960s, Alinsky refused to affirmatively describe his political ideals. His overall view was that the world has “the haves,” “the have-a-little-want-mores,” and “the have-nots.” He called upon the “have-nots” to rebel against “the haves” by any means and to seize wealth and power in order to create a completely “equal” society, destroying the existing social system. He has been called the Lenin and the Sun-Tzu of the post-communist Left. [33]

Alinsky not only lavished praise on communist dictators such as Lenin and Fidel Castro, but also declared his allegiance to the devil. In his book *Rules for Radicals*, published in 1971, one of the epigraphs says, “Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins — or which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom — Lucifer.”

In *Rules for Radicals*, Alinsky systematically set forth his theory and methods of community organizing, which use unscrupulous means to achieve goals and gain power. These rules include “a tactic that drags on too long becomes a drag”; “keep the pressure on”; “the threat is usually more terrifying than the thing itself”; “ridicule is man’s most potent weapon”; and “pick the target, freeze it, personalize it, and polarize it.” [34]

The true nature of Alinsky’s seemingly dry rules becomes clear when they are applied in the real world. In 1972, during the Vietnam War period, then-US Ambassador to the United Nations George H. W. Bush gave a speech at Tulane University. Anti-war students at the university sought advice from Alinsky, who said that protesting with the usual methods would likely result in their simply being expelled. He thus suggested that they don Ku Klux Klan garb and, whenever Bush defended the war, cheer and stand up with placards that say, “The KKK Supports Bush.” The students did so, and it became a masterful example of deceptive propaganda. [35]

In 1964, Alinsky concocted a plan to get 2,500 activists to occupy the toilets in Chicago’s O’Hare International Airport, one of the busiest in the world, to bring the airport’s service operations to a grinding halt. The plan was leaked to Chicago authorities, who were thus forced to negotiate, and the protest never took place. [36]

In order to force Kodak, the major employer in Rochester, New York, to recognize community organization FIGHT as the official representative of the Rochester black community, Alinsky had a similar idea. Seizing on an important cultural tradition in the city — an upcoming performance of the Rochester Philharmonic Orchestra — Alinsky planned to purchase one hundred tickets for his activists and provide them with a pre-show banquet of baked beans so they could ruin the performance with flatulence. This plan also didn't come to fruition, but Alinsky's tactics eventually forced Kodak to comply with his demands.

Alinsky's books and interviews leave the impression of a charismatic but ruthless and calculating individual. His "community organizing" was really a form of gradual revolution. However, he differed from his forerunners in several ways. First, both the Old and the New Left were at least idealistic in their rhetoric, while Alinsky stripped "revolution" of its idealistic veneer and exposed it as a naked power struggle. When he conducted training for "community organizations," he would routinely ask the trainees, "Why organize?" Some would say that it was to help others, but Alinsky would roar back, "You want to organize for power!" The training manual that Alinsky's followers went by said: "We are not virtuous by not wanting power. ... We are really cowards for not wanting power," because "power is good ... [and] powerlessness is evil." [37]

Second, Alinsky didn't think much of the rebellious youth of the '60s who were publicly against the government and society. He stressed that, whenever possible, one should enter the system and bide one's time for opportunities to subvert it from within.

Third, Alinsky's ultimate goal was to subvert and destroy, not to benefit any group. Thus, in implementing his plan, it was necessary to conceal his true purpose with localized or staged goals that were seemingly reasonable or harmless by themselves. When people were accustomed to being mobilized, it was relatively easy to mobilize them to act toward more radical goals.

In *Rules for Radicals*, Alinsky said: "Any revolutionary change must be preceded by a passive, affirmative, non-challenging attitude toward change among the mass of our people. ... Remember: once you organize people around something as commonly agreed upon as pollution, then an organized people is on the move. From there it's a short and natural step to political pollution, to Pentagon pollution."

An Alinsky-influenced leader from Students for a Democratic Society nailed the essence of radicalizing protests when he said, "The issue is never the issue; the issue is always the revolution." The radical Left after the '60s was deeply influenced by Alinsky, and always spun its responses to social issues into dissatisfaction with the status quo overall, using it to advance the revolutionary cause.

Fourth, Alinsky turned politics into a guerrilla war without restraint. In explaining his strategy for community organizing, Alinsky told his followers that they need to hit the enemy's senses: "First the eyes; if you have organized a vast, mass-based people's organization, you can parade it visibly before the enemy and openly show your power. Second the ears; if your organization is small in numbers, then do what Gideon did: conceal the members in the dark but raise a din and clamor that will make the listener believe that your organization numbers many more than it does. Third, the nose; if your organization is too tiny even for noise, stink up the place."

Fifth, Alinsky emphasized using the negative aspects of human nature, including indolence, greed, envy, and hatred. Sometimes participants in his campaigns would win petty gains, but this only made them

more cynical and shameless. In order to subvert the political system and social order of free countries, Alinsky was happy to lead his followers to moral bankruptcy. From this, it can be inferred that if he were to truly gain power, he would neither take care of nor pity his former comrades.

Decades later, two prominent figures in American politics who were deeply influenced by Alinsky helped to usher in the silent revolution that has subverted American civilization, traditions, and values. At the same time, the no-holds-barred, unrestricted guerrilla warfare-type protests advocated by Alinsky became popular in America from the 1970s on, as seen in the Occupy Wall Street movement, the Antifa movement, and so on.

It is salient to note that it wasn't just in the opening pages of *Rules for Radicals* that Alinsky gave his "acknowledgment to the very first radical," Lucifer. In an interview with *Playboy* magazine shortly before his death, Alinsky also said that when he died, he would "unreservedly choose to go to hell" and begin to organize the "have-nots" there, saying, "They're my kind of people." [38]

7. The Long March Through the Institutions

In the 1930s, prominent Italian communist Antonio Gramsci wrote that in order to subvert Western society from within, socialists needed to fight a "war of position," a concept that later came to be called "the long march through the institutions." He found that it was difficult to incite a revolution to overthrow a legitimate government when the people still had faith in the divine, and so communists needed to rely on a large number of foot soldiers who shared their dark vision of morality, faith, and traditions. The revolution of the proletariat, then, must begin with the subversion of religion, morality, and civilization.

After the unrest of the 1960s, the rebels who had pushed for revolution began entering academia. They obtained degrees; became scholars, professors, government officials, and journalists; and entered the mainstream of society to carry out the long march through the institutions. They infiltrated and corrupted the institutions that are crucial for the maintenance of the morality of Western society, including the church, the government, the education system, the legislative and judicial bodies, the art world, the media, and NGOs.

There are numerous ostensibly legitimate means by which unscrupulous people or groups can ruin a free society from within. For democracy to be effective, the people must be disposed toward civic virtue and possess a certain moral standard. Since the 1960s, the United States has been like a patient who cannot identify the cause of his affliction. Para-Marxist ideas have been deeply planted into American society and are spreading virtually unchecked.

Among the many revolutionary strategies that have been put forward, one of the most well-known is the Cloward-Piven strategy, proposed in 1966 by a Columbia University sociologist couple (who were also members of the Democratic Socialists of America). The core concept of the strategy was to bloat the public welfare system and push states into bankruptcy. The authors claimed that since the number of people eligible for welfare benefits far exceeded the number of people actually receiving them, it was possible to exhaust state coffers by encouraging people to apply for benefits en masse. The state

government thus would be forced to step in to “rescue” and reform the system by giving the government even more control and moving toward a socialized system.

The National Welfare Rights Organization, active from 1966 to 1975, sought to implement this strategy after President Lyndon B. Johnson’s War on Poverty was underway. From 1965 to 1974, the number of single-parent families receiving benefits surged from 4.3 million to 10.8 million — more than doubling. In 1970, 28 percent of the annual budget of New York City was spent on welfare expenses. From 1960 to 1970, the number of people receiving benefits in New York City rose from 200,000 to 1.1 million. “By the early 1970s, one person was on the welfare rolls in New York City for every two working in the city’s private economy,” journalist Sol Stern wrote in the *City Journal*. In 1975, the city effectively went bankrupt. [39]

The Cloward-Piven example in New York can be regarded as another implementation of Alinsky’s theories, specifically that radicals should “make the enemy live up to its own book of rules,” i.e., if the rules say anyone eligible can receive welfare, then forcing the “enemy” to live up to its own rules would lead to its bankruptcy without any overtly hostile action on the part of the radicals.

W. Cleon Skousen wrote in his book *The Naked Communist* that one of the forty-five communist goals is to “capture one or both of the political parties in the United States.” The Communist Party saw that this could be achieved using a small number of people and organizing them to create “crises” and “revolutions” that could be used to the Party’s advantage. Lenin once said that labor unions are “the transmission belts from the Communist Party to the masses.” [40] The communists found that as long as they controlled labor unions, they controlled a large number of votes. As long as they controlled the votes, they could make elected officials and lawmakers do their bidding. Ordinary workers are forced to join the labor unions in order to maintain their basic rights and interests, and thus they become the unions’ pawns. An identical principle is at work when paying protection fees to organized crime syndicates.

Filmmaker and researcher Loudon explains how communist entities use unions and other groups as conduits to implement their policies and hijack democratic countries.

First, the foreign or local communist entity sets its agenda, e.g., strengthening labor legislation, implementing a more socialist school curriculum, or relaxing trade sanctions on Cuba. Second, the communists and their socialist allies adopt these policies as union policies. The unions then put pressure on the local Labor Party, Socialist Party, or Democratic Party to adopt these union policies as their own. “As labor [unions] effectively control these major parties, the process is often not that difficult,” Loudon wrote in 2014. Thus, as communist policies become union policies, they in turn become “mainstream” political party policies. “This process has been carried out countless times all over the world,” Loudon wrote. [41]

Communists and those who ignorantly act on their behalf have worked to subvert the political and social systems of free societies in any way they can. After decades of communist planning and operations, the governments and the societies of the United States and other Western countries have been severely eroded.

8. Political Correctness

Communist countries have always exercised strict control over speech and thought. Since the 1980s, another form of such control has appeared in the West, as “thought police” use the banner of “political correctness” to run amok in the media, society, and education system, using slogans and mass criticism to restrain speech and thought. Although many have recognized the inherent wrongness of this control, they have not grasped its ideological origins.

Terms such as “political correctness,” together with “progress” and “solidarity,” have long been used by communist parties. Their superficial meaning is to avoid using language that is discriminatory toward minorities, women, the disabled, and others. However, the hidden implication behind political correctness is the classification of individuals into groups according to their victim status. Those who are deemed to be the most oppressed should, therefore, be accorded the most respect and courtesy. This judgment, rendered solely on one’s identity and disregarding individual conduct and talent, is the basis of what’s called “identity politics.” This style of thinking is extremely popular in the United States and other Western countries today.

This type of classification is identical to what occurred in China, where individuals were classified within the “five classes of red” or the “five classes of black” according to their wealth and class status before the revolution. The Chinese Communist Party eliminated and oppressed landowners and capitalists because of their “wrong” class status, attacked intellectuals as the “Stinking Old Ninth,” and chanted that “the poor are the smartest; the nobles are the dumbest.”

The differences in political and socioeconomic status between various groups stem from complex historical reasons and cannot be simply explained as oppression. But political correctness sets up a flat binary: only those who show sympathy for the designated “victims” and disdain for “oppressors” are to be considered moral, while those who deviate from the narrative are accused of being racist, sexist, homophobic, Islamophobic, and so on.

Political correctness has been pushed by many Western governments and NGOs to further a left-wing agenda. In some countries, the legal definition of “hate speech” has been expanded significantly and punishments for such speech are now enforced throughout schools, the media, and internet. [42] These blanket restrictions on free speech move democratic societies closer toward the thought control exercised by communist states.

These days, the Left abuses political correctness to deprive others of having a legitimate outlet for their voices. This became more pronounced after the 2016 US presidential election, with left-leaning media, organizations, and academics mobilizing to deplatform and silence supporters of President Donald Trump. Protest marches erupted in major cities, and violations of freedom of speech occurred with greater frequency. Universities, which are supposed to be bastions of free thought and expression, have become centers of radical indoctrination. Organizations acting under the banner of opposing hate speech have labeled regular conservative groups as “hate groups,” and conservative authors and scholars have been threatened after being invited to speak at or attend various events. [43]

In March 2017, American social scientist Charles Murray was invited to speak at Middlebury College in Vermont. As he attempted to speak, the more than four hundred protesters crowding the room jeered and shouted, preventing him from being heard. Later, as he was leaving the campus, protesters

swarmed him and an accompanying professor, pushing and shoving them. The professor was taken to the hospital for a neck injury.

In September 2017, a scheduled appearance by conservative author Ben Shapiro at the University of California–Berkeley’s Free Speech Week met with threats of violence by the far-left extremist group Antifa. Dozens of Berkeley police officers stood ready in riot gear as police helicopters hovered overhead; the security measures were estimated to have cost more than \$600,000. [44] Ironically, one signature event that marked the start of the student movement in 1964 was a fight for freedom of speech at Berkeley. The next month, when Shapiro was scheduled to speak at the University of Utah, a student group vowed to shut down the event. A reporter pointed out to the young leader of the group that preventing Shapiro from speaking wouldn’t agree with the First Amendment. The student replied: “I don’t care. I don’t think that’s a, like, relevant document right now.” [45]

In March 2018, tenured professor Amy Wax of the University of Pennsylvania School of Law was relieved of some teaching duties after she voiced a politically incorrect observation during an interview with a professor from Brown University. Wax said black students “rarely” graduate at the top of the class. [46]

The political correctness and restrictions on free speech championed by the left are not intended to foster healthy debate between differing viewpoints; they are ideological weapons used by those acting in bad faith. Political correctness is the communist spectre’s “thought police” for suppressing dissent and obscuring the truth.

9. Socialism Across Europe

All of Europe — not just the countries of Eastern Europe — is dominated by communism. Non-communist countries in northern, southern, and Western Europe are all intentionally or unintentionally promoting and hosting communist ideologies and policies. To say Europe is “in enemy hands” is not an exaggeration.

Socialist International is the largest international political organization in the world, consisting of more than 135 political parties and organizations. The organization grew out of Second International, founded by Engels in 1889. The early socialists included people like Karl Johann Kautsky and Eduard Bernstein, who promoted progressive reform. When the Second International was established, there existed more than one hundred political parties around the world that were founded on Marxism. Of them, sixty-six were ruling parties that adhered to socialism in their respective countries. The name “Socialist International” originated in 1951.

Today, many socialist parties that descended from Second International exist all over Europe, with many of them ruling their respective countries.

The Party of European Socialists, established in 1992, is active in the European Parliament and is associated with Socialist International. Its members are the social democratic parties of the EU and surrounding countries, including the United Kingdom. Its members can be found in most leading European organizations, including the European Parliament, the European Commission, and the European Council. The Party of European Socialists currently has thirty-three member parties, as well as

twelve associate members and twelve observers, for a total of fifty-seven political parties from across the European Union, the United Kingdom, and Norway. Its main objectives are to “shape progressive European policies” and to develop close cooperation between member parties, parliamentary groups, and the like. Essentially, it works to vigorously promote the socialist cause.

The guiding principles of the United Kingdom’s Labour Party are based on Fabian socialism. As previously discussed, Fabian socialism is simply another version of Marxism, one that stresses using gradual methods to effect the transition from socialism to communism. It also advocates high taxes, high welfare benefits, and other socialist ideas. The Labour Party has been the ruling party of the United Kingdom many times in recent decades and has always advocated Fabian socialist ideas.

Britain’s communist party and its various iterations also have been very active in trying to influence British politics, even sponsoring its own newspaper, *Daily Worker* (renamed *Morning Star* in 1966). The Party grew from the Communist Party of Great Britain, established in 1920, and during its peak, its members were elected to the House of Commons. At the start of the 2017 general election in the United Kingdom, the Communist Party of Britain suddenly announced that it intended to support the leader of the left-wing Labour Party. This politician, who has headed the Labour Party since September 2015, has spent forty years promoting socialist policies including the nationalization of assets and anti-war efforts. When a BBC reporter enquired about his views on Marx, he praised him as a great economist and a “fascinating figure who observed a great deal and from whom we can learn a great deal.”

The Swedish Social Democratic Party, the ruling party of Sweden, is a member of the Socialist International. During the several decades under its rule, it has promoted the socialist ideologies of equality and welfare. One of France’s Socialist Party leaders was elected president in 2012. The Party also is a member of Socialist International and the Party of European Socialists. In Italy, veteran communist Gramsci not only founded the Italian Communist Party in 1921, but also served as its general secretary. Up until the 1990s, the Italian Communist Party was very active, for years maintaining its position as the country’s second-largest political party. In 1991, the party was renamed the Democratic Party and is now part of the ruling coalition. Other European countries, like Spain and Portugal, have active communist political parties with significant influence. Germany is no exception; it is the birthplace of Marx and Engels, and home to the influential Frankfurt School, another bastion of Marxism.

10. Falling for the Devil’s Tricks

Everywhere communism goes, it is accompanied by violence, lies, war, famine, and dictatorship. The question is, why do so many people still wholeheartedly help this devil spread its lies, even becoming its obedient and fanatical tools?

American sociologist Paul Hollander, in his 1981 book *Political Pilgrims: Travels of Western Intellectuals to the Soviet Union, China, and Cuba*, tells the stories of many young intellectuals enamored with communism. These young “pilgrims” were naturally shown none of the horrifying abuses taking place at the same time as their visits. Upon returning to their countries, they enthusiastically sang the praises of the communist system. [47]

In the United States, people have been attracted to, or coerced into, communism for a variety of reasons. Many of the early leaders and members of the Communist Party USA were immigrants from Russia and Eastern European countries. Their economic status was low, and it was difficult for them to assimilate. Mainly due to influences from their homelands, they joined the Party.

After the Great Depression, the influence of Marxism in the West dramatically increased, and almost the entire intellectual class in the West began to take a leftward turn. Numerous intellectuals went to visit the Soviet Union and, after returning home, gave speeches and wrote books promoting communist ideology. Those involved included many influential thinkers, writers, artists, and reporters.

The baby boomer generation entered college during the 1960s, after growing up in post-war affluence, yet they were misled by communist-inflected ideologies into taking up other countercultural stances, in the form of anti-war protests, feminism, and the like. The next generation of students was taught left-leaning material right out of their textbooks because their teachers were the “tenured radicals” — thus communism’s long march through the institutions had finally succeeded, beginning a cycle intended to reproduce and maintain itself forever.

In the book *Masters of Deceit*, FBI Director J. Edgar Hoover, whose tenure ran thirty-seven years, classified communist supporters into five levels of thought control: open Party members (card-carrying tools of the Party), underground Party members (those who act as covert influencers of the communist agenda), fellow travelers (not Party members, but often choose to supplement Party work), opportunists (those who support the Party out of self-interest), and dupes (innocent victims who don’t know they’re under communist thought control). [48] In reality, there are very few extremely evil and die-hard communist activists. It’s much more the case that the majority of people controlled by communist thought were simply taken in.

American journalists John Silas Reed and Edgar Snow played major roles in promoting communist ideology around the world. Reed, author of the book *Ten Days That Shook the World*, is one of three Americans buried in the Kremlin Wall Necropolis, meaning that he himself was a communist activist. His description of the October Revolution was not an objective reporting of the actual events, but rather carefully crafted political propaganda.

Snow, author of the book *Red Star Over China*, was a communist fellow traveler whose glowing portrayal of the CCP leadership left a deep impression on many Americans. In 1936, he traveled to the CCP stronghold of Bao’an, in the northern province of Shaanxi, and conducted interviews with Mao Zedong about the revolutionary cause. Snow was used as a propaganda tool by the CCP to broadcast its narrative to an international audience.

Bezmenov, the former KGB spy, recalled his job of receiving foreign “friends” when he worked as a spy. The visitors’ schedule was partially arranged by the Soviet Foreign Intelligence Service; visits to churches, schools, hospitals, kindergartens, and factories were all prearranged. Everyone the visitors met was a communist or a politically trustworthy person who had undergone training to ensure he or she would speak with the voice of the Party. In 1967, the major American magazine *Look* sent journalists to the Soviet Union to cover a story. Talking about the journalists’ articles, Bezmenov said, “From the first page to the last page, it was a package of lies: propaganda cliché[s] which were presented to American readers as opinions and deductions of American journalists. Nothing could be [further] from [the] truth.” Thus, Soviet propaganda was distributed to the American public by a US magazine.

Bezmenov said that many journalists, actors, and star athletes could be excused for being blind to reality while visiting the Soviet Union, but that the behavior of many Western politicians was unforgivable. These morally corrupt individuals wove lies and sought cooperation with Soviet communists for their own reputation and profit, he said. [49]

In the book *You Can Still Trust the Communists ... to Be Communists*, Schwarz analyzed why young intellectuals became fond of communism. He listed four reasons: disenchantment with capitalism; belief in a materialist philosophy of life; intellectual pride; and an unfulfilled religious need. Intellectual pride refers to the experience of young people, from the ages of about eighteen to twenty, who easily fall prey to communist propaganda due to their partial understanding of history, their arrogance and anti-authoritarian resentment, and their disenchantment with family and national heritage. "An unfulfilled religious need" refers to the fact that everyone has a kind of spiritual impulse inside them, driving them to transcend themselves. However, atheism and the theory of evolution instilled by their education make these young people unable to derive satisfaction from traditional religions. The communist fantasy of liberating mankind takes advantage of this latent human need and serves as their ersatz religion. [50]

Intellectuals tend to be fooled by radical ideologies. Such a phenomenon has drawn the attention of scholars. In the 1955 book *The Opium of the Intellectuals*, French philosopher and sociologist Raymond Aron pointed out that while on one hand, twentieth-century intellectuals severely criticized the traditional political system, on the other, they generously tolerated or even turned a blind eye to the dictatorship and slaughter in communist states. He saw the left-wing intellectuals who turned their ideology into a secular religion as hypocritical, arbitrary, and fanatical. British historian Paul Johnson analyzed the lives and radical political views of Jean-Jacques Rousseau and a dozen intellectuals who followed him, in his book *Intellectuals: From Marx and Tolstoy to Sartre and Chomsky*. He found that they all shared the fatal weaknesses of arrogance and egocentrism. [51]

Since the 1960s, communism has engaged in a large-scale invasion of American education. On top of that, many young people indulge in television, computer games, the internet, and social media. They get turned into "snowflakes," people who lack knowledge, a broad perspective, a sense of responsibility, a sense of history, and the ability to cope with challenges. With communist or communist-derived ideologies instilled in them by their parents' generation, they become indoctrinated and henceforth use a warped framework for evaluating the new facts they see and hear. That is, communist lies have formed a film around them, preventing them from having a clear view of reality.

The communist spectre exploits both negative and positive human emotions to lure people into its snares. Most tragic of all is that communist ideology, in addition to human ignorance, selfishness, and greed, appeals to its true believers' heartfelt desire for idealism, altruism, and self-sacrifice.

That so many people can be seduced by the lies of socialism and communism is due to mankind abandoning spiritual belief and throwing its moral standards into disorder. Only through righteous faith and moral elevation can humanity safeguard itself against the spectre's demonic manipulation.

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Chapter Six: The Revolt Against God

Table of Contents

Introduction

1. In the East: A Violent Revolt Against God

- a. The Soviet Union's Violent Destruction of Orthodox Religions
- b. The Chinese Communist Party's Destruction of Culture and Religion

2. In the West: Infiltrating and Weakening the Church

- a. Infiltrating Religion
- b. Restricting Religion

3. Communism's Twisted Theology

4. Religious Chaos

References

Introduction

The peoples of the world have their own ancient myths and legends about how the divine created man in the image of the divine. These traditional beliefs are the foundation of morality and culture for their people and leave a path of return to Heaven for those who believe. In the East and the West, there are legends about how Nüwa and Jehovah created their people.

The divine calls on man to follow their commandments or else face divine retribution. In times of widespread moral decay, the divine destroys man in order to preserve the purity of the universe. Many races in the world have legends about how great floods destroyed civilizations. The legendary Atlantis was said to have been lost to the sea overnight.

To maintain the morality of human beings, there are times when enlightened beings or prophets are born in the human world to rectify people's hearts and lead civilizations to develop and mature. Such sages include Moses and Jesus of the Near East, Lao Tzu in China, Sakyamuni in India, and Socrates in ancient Greece.

Human history and culture help people to understand what Buddhas, Taos, and gods are; what it means to believe in God; and how to practice cultivation. The different schools of practice teach what is righteous, what is evil, and how to distinguish truth from falsehood and good from evil. They teach man to await the Creator's return to Earth before the end of the world, in order that he may be saved and

return to Heaven. Once people sever their connection with the divine being that created them, their morality will quickly deteriorate. Moral corruption ultimately leads to the end of civilized life.

In the East, especially in the ancient land of China, beliefs are rooted in the hearts of people through traditional culture, handed down through the millennia. Therefore, it is difficult to deceive the Chinese people into accepting atheism with simple lies. In order to uproot China's five thousand years of beliefs and culture, the communist spectre used violence on a mass scale to slaughter the elites who had inherited the traditional culture. The communists then used lies to deceive young people from generation to generation.

In the West and other parts of the world, religions and faith are the means of maintaining contact between man and the divine, and are important cornerstones for maintaining moral standards. Although the evil spectre failed to establish communist tyranny in these countries, it achieved its goal of destroying orthodox religions and corrupting human beings through deception, deviance, and infiltration.

1. In the East: A Violent Revolt Against God

a. The Soviet Union's Violent Destruction of Orthodox Religions

The Communist Manifesto calls for the destruction of the family, the church, and the nation-state. Eliminating and subverting religions is one of the important goals of the Communist Party.

From believing in God to becoming a follower of Satan, Karl Marx clearly knew about the existence of the divine and the devil. He also knew that unvarnished demonic teachings were hard for people — especially religious people — to accept. Therefore, he advocated atheism from the start, declaring that “religion is the opium of the people,” “communism begins from the outset with atheism,” and so on. [1]

As long as people no longer believe in the divine, the devil can corrupt and occupy the soul, eventually dragging people toward hell. That is why the “Internationale,” the communist anthem, says there are no supreme saviors — not God, nor human rulers — on which to depend. Marx vilified religion and the divine in his theories, while Vladimir Lenin was able to use the machinery of the state to attack religion after seizing power in 1917. Lenin used violence and other high-pressure tactics to oppress orthodox religions and righteous faith in order to force people to depart from gods.

In 1919, Lenin introduced a new Party program that included the large-scale elimination of religion. Then, in 1922, he passed a secret resolution stipulating that all valuables including precious stones must be removed from churches and religious institutions “with ruthless resolution, leaving nothing in doubt, and in the very shortest time.” He declared: “The greater the number of representatives of the reactionary clergy and the reactionary bourgeoisie that we succeed in shooting on this occasion, the better because this ‘audience’ must precisely now be taught a lesson in such a way that they will not dare to think about any resistance whatsoever for several decades.” [2]

In the following years, a large amount of church property was looted, churches and monasteries were closed, and an unknown number of Orthodox and Catholic clergy members were executed.

After Lenin died, Joseph Stalin followed his example and started an extremely cruel cleansing in the 1930s. Stalin ordered that the whole country implement the Five-Year Plan of Atheism. He declared that when he completed the plan, the last church would be closed, the last priest would be destroyed, and the Soviet Union would become a fertile land for communist atheism — one would not find a trace of religion anywhere. In the 1930s, hundreds of thousands of clergy members were arrested and tortured to death. By 1941, there were just 4,225 Orthodox churches open to the public; there had been more than 46,000 before the Soviets seized power. Ninety-seven percent of Orthodox monasteries were destroyed, leaving just 37. During this period, cultural elites and intellectuals were sent to the gulag or shot dead.

During World War II, to take advantage of the church's financial resources and manpower in the fight against Nazi Germany, Stalin seemed to pause in his persecution of Orthodoxy and Catholicism, giving the impression that he might rehabilitate these religions. But he had a baser goal in mind: to exercise strict control over the restored Orthodox and Catholic churches as a tool to undermine religious faith by placing the clergy under the rule of the Communist Party. Religion was thus made a tool of the communist spectre for deceiving and controlling the public, especially believers whose traditional faith was too strong to be destroyed by overt persecution.

Alexy II, of the former Soviet Union, was promoted to bishop of Tallinn and Estonia in 1961, archbishop in 1964, and metropolitan in 1968. He became patriarch of the Orthodox Church in 1990, before the Soviet Union's disintegration. Following the Soviet collapse, the briefly declassified KGB archives revealed that Alexy II worked for the KGB intelligence agency.

Later, Alexy II confessed that he had been compromised and had acted as a Soviet agent. He openly repented, in a 1991 interview with the daily newspaper *Izvestia*: "Defending one thing, it was necessary to give somewhere else. Were there any other organizations, or any other people among those who had to carry responsibility not only for themselves but for thousands of other fates, who in those years in the Soviet Union were not compelled to act likewise? Before those people, however, to whom the compromises, silence, forced passivity or expressions of loyalty permitted by the leaders of the church in those years caused pain, before these people, and not only before God, I ask forgiveness, understanding, and prayers." [3]

The Soviet Union did not keep this adulterated religion merely to its own territory, but spread its malignant influence to the rest of the world.

b. The Chinese Communist Party's Destruction of Culture and Religion

The Destruction of Traditional Chinese Culture

China has the world's oldest surviving civilization, with continuous historical records reaching back five thousand years. Known as the "Celestial Empire," its splendid and magnificent traditional culture earned the esteem of many nations. Chinese culture deeply influenced the entire East Asian region and led to the formation of a Chinese civilizational sphere. The opening of the Silk Road and the spread of China's Four Great Inventions (papermaking, the compass, gunpowder, and printing) to the West helped accelerate the development of European civilization.

Although Chinese faith is not characterized by a single predominant religion as is often the case in other countries, the Chinese people have a firm belief in gods and Buddhas, and religious beliefs are the foundation of China's traditional culture. Confucianism, Buddhism, Taoism, and even Western religions have coexisted peacefully in China for thousands of years.

Communism sought to destroy this ancient culture, but it could never achieve this goal by simply deceiving the Chinese people into giving it up. Therefore, the Chinese Communist Party used all manner of evil tactics over decades of persistent political campaigns, starting with mass slaughter. The CCP worked to undermine the essence of religion, persecuted intellectuals, and destroyed material culture, such as temples, cultural relics, antique paintings, and ancient artifacts.

Throughout the history of communist rule in China, incessant political campaigns, persecutions, and mass killings have given the Party an unparalleled understanding of how to use propaganda, terror, economic interests, and other tactics to bring people under its power. In destroying traditional culture, the CCP established a malicious Communist Party culture that has poisoned generations of Chinese.

Steeped in the evil characteristics of the CCP — deception, perniciousness, struggle — millions of Chinese have lost all understanding of the universal values built up over millennia of civilization. This was the communist spectre's twisted arrangement, made in preparation for the final confrontation in our world between the forces of righteousness and evil.

The landlords and gentry in rural areas and the merchants and scholars in urban areas were the elites carrying China's traditional culture. In the early stages of the CCP's seizure of power in 1949, the Party used a series of campaigns to massacre landlords, gentry in villages, and capitalists in cities, thus plundering social wealth while creating terror. At the same time, the Party "ideologically reformed" scholars — indoctrinating them with materialism, atheism, and the theory of evolution — to systematically brainwash a new generation of students and instill in them a hatred toward traditional culture.

Through the Anti-Rightist Movement in the 1950s, all disobedient intellectuals were exiled and sentenced to re-education through forced labor, casting them to the bottom of society. The Party made scholars the subject of mockery and ridicule. The eradication of the traditional elites ended the process of inheriting and passing on traditional Chinese culture over the generations. Young people at the time were no longer socialized and nurtured in that culture through the family, the schools, the society, or the village — and thus became a generation without traditional culture.

After the Anti-Rightist Movement, few independent voices remained, yet the CCP was still not satisfied. After all, the elderly still preserved the memory of traditional culture, and material objects, such as ancient artifacts and architecture, were everywhere. Moreover, art still carried traditional values. In 1966, the CCP initiated a movement aimed at destroying traditional culture on a larger scale: the Cultural Revolution. Using students who had been brainwashed after the establishment of the People's Republic of China, the Party stirred up adolescent restlessness and rebelliousness and used the campaign of Destroying the Four Olds (old ideas, old culture, old customs, old habits) to wreak havoc.

The hellfire of the campaign burned across the land of China. Monasteries, temples, Buddhist statues and paintings, and cultural sites were destroyed beyond hope of restoration. Before the Cultural Revolution, every city and town in China had ancient artifacts. Just one foot below the earth, artifacts

from recent history could be found; down another two, three, or twenty feet, countless artifacts left by preceding dynasties could be found. The campaign not only ruined the sites of religious practice, prayer, and cultivation — ancient places that represented the harmony between man and Heaven — but also went about eradicating basic righteous beliefs from human hearts, such as the belief in harmony between man and the cosmos.

Furthermore, to cut off the Chinese people's connection to their ancestors and gods, the CCP took the lead in cursing the ancestors and defiling traditional culture. Countries around the world usually revere their ancestors and kings of the past, and value their traditions. Yet in the CCP's eyes, the emperors, generals, scholars, and gifted people of ancient China were good for nothing. Making such insults toward one's own ancestors is indeed a rarity throughout history. Led by the CCP, the Chinese people came to oppose the divine, reject their ancestors, and destroy their own culture, putting them on a perilous path.

Persecuting Religions

After the CCP obtained power, it followed the Soviet Union's approach to eradicating religions. On one hand, the CCP promoted atheism and launched ideological attacks against religious beliefs. On the other hand, through a series of political movements, it suppressed and killed religious practitioners. The persecution of those with orthodox faiths became more and more severe, until it reached a peak with the start of the bloody persecution of the spiritual practice Falun Gong in 1999.

Shortly after seizing power in 1949, the CCP banned religious gatherings and burned numerous copies of the Bible and scriptures from other religions. It demanded that Christians, Catholics, Taoists, and Buddhists register with the government and repent their "mistakes." Those who refused to comply were severely punished. In 1951, the CCP declared that those who continued to attend religious gatherings would be executed or imprisoned for life. Numerous Buddhist monks were chased away from temples or forced to live and labor in secular settings. Catholic and Christian priests were jailed and tortured. Believers were executed or sent to reform through forced labor. According to incomplete statistics, within the first few years of the CCP's rise to power, nearly three million religious followers and members of religious organizations were arrested or executed.

Like the Communist Party of the Soviet Union (CPSU), the CCP established regulatory agencies for each religious group, such as the Chinese Taoist Association, the Buddhist Association of China, and the like. To control Catholics, the CCP established the Chinese Patriotic Catholic Association. All religious associations were made to follow the will of the Party, which "thought-reformed" members. At the same time, the CCP used these associations to perform deeds that could not be done by the evil spectre directly: to sow discord and corrupt orthodox religions from within.

Similarly, after dispatching troops to occupy Tibet in 1950, the CCP began to severely persecute Tibetan Buddhism. The 14th Dalai Lama escaped Tibet in 1959 to live in exile in India, which the CCP considered a rebellion. In May 1962, the 10th Panchen Lama submitted to the CCP's State Council a petition describing the Party's sabotage of Tibetan culture and Buddhist traditions, carried out by the Chinese army:

As for the eradication of Buddhist statues, Buddhist scriptures and Buddhist stupas, basically speaking, apart from a very small number of monasteries, including the four great monasteries which were protected, in Tibet's other monasteries and in the villages, small towns and towns in the broad agricultural and animal herding areas, some of our Han cadres produced a plan, our Tibetan cadres mobilized, and some people among the activists who did not understand reason played the part of executors of the plan.

They usurped the name of the masses and put on the face of the masses, and stirred up a great flood of waves to eliminate statues of the Buddha, Buddhist scriptures and stupas, threw them into water, threw them onto the ground, broke them and melted them. They recklessly carried out wild and hasty destruction of monasteries, Buddhist halls, "mani" walls and stupa, and stole many ornaments from statues of the Buddha and precious things from the Buddhist stupas.

Because the government purchasing bodies were not careful in making distinctions when purchasing non-ferrous metals, they purchased many statues of the Buddha, stupas, and offering vessels made from non-ferrous metals, and showed an attitude of encouraging the destruction of these things. As a result, some villages and monasteries looked as if they were not the result of man's deliberate actions, but rather they looked as if they had been accidentally destroyed by bombardment, and a war had just ended, and they were unbearable to look at.

Furthermore, they unscrupulously insulted religion, using the "Tripitaka" as material for fertilizer, in particular using pictures of the Buddha and Buddhist sutras to make shoes. This was totally unreasonable. Because they did many things that even lunatics would hardly do, people of all strata were thoroughly shocked, their emotions were extremely confused and they were very discouraged and disheartened. They cried out, with tears flowing from their eyes: "Our area has been turned into a dark area," and other such piteous cries. [4]

After the start of the Cultural Revolution in 1966, many lamas were forced to turn secular, and numerous precious scriptures were burned. By 1976, out of the 2,700 monasteries originally in Tibet, only 8 were left. Jokhang Temple, built more than 1,300 years ago — before the Tang Dynasty — and the most important temple in Tibet, was ransacked. [5]

In China, the cultivation of Taoism has an ancient history. More than 2,500 years ago, Lao Tzu left behind the Tao Te Ching, which comprises five thousand characters. It is the essence of Taoist cultivation, and its spread was not limited to Eastern countries; it was translated into the native languages of many Western countries as well. Yet during the Cultural Revolution, Lao Tzu was criticized as hypocritical and the Tao Te Ching was deemed "feudal superstition."

The core beliefs of Confucianism were benevolence, righteousness, the moral disposition to do good, proper conduct, wisdom, and trust. Confucius set the moral standards for generations. During the Cultural Revolution, the rebels in Beijing led the Red Guards to Qufu, Confucius's hometown, where they sabotaged and burned ancient books and smashed thousands of historical tombstones, including that of Confucius. In 1974, the CCP started another movement to "Criticize Lin Biao, Criticize Confucius." The CCP considered the traditional thinking of Confucianism — how one should live and the moral standards to uphold — to be worthless.

Even more brutal and tragic was the campaign launched in July 1999 by then-Party chief Jiang Zemin: the persecution of Falun Gong (also known as Falun Dafa) and its cultivators, who practice truthfulness, compassion, and tolerance.

Jiang's political rise began in the wake of the Tiananmen Massacre on June 4, 1989. Following the death of paramount leader Deng Xiaoping in 1997, Jiang assumed full power, sidelining other senior Party officials and establishing an entrenched network of patronage. In 1999, making use of the PRC's well-developed security forces and propaganda machine, Jiang launched the persecution of Falun Gong and its estimated one hundred million adherents. This nationwide campaign of state terror — the largest since the Cultural Revolution — boosted Jiang's political authority and allowed him to place his allies in positions of power and profit. Jiang's brutal policies against Falun Gong, and the corruption he encouraged, laid the foundations for the CCP's modern resurrection of totalitarianism and threw China into an unprecedented moral freefall.

Furthermore, to this day, the Party has carried out a crime that has never before existed on the planet — the harvesting of organs from living Falun Gong practitioners.

In only a few decades, the CCP devastated thousands of years' worth of China's traditional culture, moral values, and beliefs in self-cultivation. As a result, people no longer believe in gods, turn away from the divine, and experience a spiritual emptiness and corruption of moral values.

2. In the West: Infiltrating and Weakening the Church

Communism has made systematic arrangements for attacking religious believers in noncommunist countries. Through the CPSU and the CCP, it used money and spies to infiltrate the religious institutions of other countries under the pretext of "religious exchange," in order to warp righteous beliefs or directly attack them and introduce socialist and communist ideologies into religion. Believers continued to worship and practice in religions that had been irrevocably changed by communist ideology.

a. Infiltrating Religion

In the United States, Marxists infiltrated Christian churches and entered the seminaries, miseducating class after class of priests and pastors, who then went on to influence religion on a broader scale throughout the country.

In testimony given before the Committee on Un-American Activities in July 1953, high-level Communist Party member Manning Johnson said:

Once the tactic of infiltrating religious organizations was set by the Kremlin, the actual mechanics of implementing the "new line" was a question of following the general experiences of the living church movement in Russia, where the Communists discovered that the destruction of religion could proceed much faster through infiltration of the church by Communist agents operating within the church itself. ...

In general, the idea was to divert the emphasis of clerical thinking from the spiritual to the material and political — by political, of course, is meant politics based on the Communist doctrine of conquest of power. Instead of emphasis towards the spiritual and matters of the soul, the new and heavy emphasis was to deal with those matters which, in the main, led toward the Communist program of “immediate demands.” These social demands, of course, were of such a nature that to fight for them would tend to weaken our present society and prepare it for final conquest by Communist forces. [6]

Bulgarian historian Momchil Metodiev, after extensive research into the Cold War-era archives of the Bulgarian Communist Party, exposed the fact that the Eastern European communist intelligence network closely collaborated with Party religious committees to influence and infiltrate international religious organizations. [7]

On a global scale, one organization that was infiltrated by communism in Eastern Europe was the World Council of Churches (WCC). Established in 1948, the WCC is a worldwide interchurch Christian organization. Its members include churches of various mainline forms of Christianity, representing around 590 million people from 150 different countries. The WCC is thus a major force in world religious circles. It also was the first international religious organization to accept communist countries as members during the Cold War and to accept financial support from them.

Based on a released KGB file from 1969, Cambridge University professor and historian Christopher Andrew wrote that during the Cold War, five KGB agents held seats on the WCC Central Committee, exerting covert influence on the WCC’s policies and operations. A released KGB file from 1989 shows that these KGB-controlled agents ensured that the committee issued public communications that aligned with socialist aims. [8]

In 1975, Russian Orthodox bishop Nikodim (birth name Boris Georgievich Rotov), metropolitan of Leningrad, was elected as one of the WCC’s six presidents. A veteran KGB agent, Nikodim served three years in the position, until his death in 1978. [9]

Another victory was the election of Bulgarian communist spy Todor Sabev as deputy general secretary of the WCC in 1979. Sabev served until 1993.

Knowing how the Eastern European communists infiltrated and manipulated the churches, it is not difficult to understand why the WCC insisted on giving grants to the Zimbabwe African National Union-Patriotic Front (ZANU-PF) in January 1980, despite the opposition of its members. The ZANU-PF was a notorious group of communist guerrillas who were known to murder missionaries and shoot down commercial aircraft.

The WCC also was infiltrated by the CCP through the China Christian Council. The council is the only official representative of communist China in the WCC, yet, due to monetary and other influences, the WCC has for years gone along with the CCP’s interests.

The general secretary of the WCC officially visited China in early 2018 and met with several Party-controlled Christian organizations, including the China Christian Council, the National Committee of Three-Self Patriotic Movement of the Protestant Churches in China, and the State Administration for Religious Affairs. In China, the number of members of non-official Christian groups (underground churches) is far greater than the official ones, yet WCC delegates didn’t arrange to meet with any non-official Christian groups, in order to avoid friction with Beijing.

b. Restricting Religion

Communist infiltration is omnipresent in the West, and religions have been buffeted by ideologies and behaviors that vilify God. Ideas like “separation of church and state” and leftist “political correctness” have been used to marginalize and sabotage righteous, orthodox religions.

The United States was built as one nation under God. All US presidents, when sworn in, put one hand on the Bible and ask God to bless America. Nowadays, when religious people criticize behaviors, ideas, and policies that depart from the divine, or when they speak out against abortion or homosexuality, communists in the United States or the militant Left go on the offensive. They use “separation of church and state” to say that religion should have nothing to do with politics, and so seek to restrict the will of God, as well as the limitations on human behavior laid down by the divine.

For thousands of years, divine beings have made themselves known to those who have faith. Faithful people with righteous beliefs accounted for the majority of society in the past and had a tremendously positive influence on social morality. Today, people can only talk about God’s will in church. Outside of church, they can’t criticize or resist the attempts to undermine God’s parameters for human conduct. Religion has almost lost its function in maintaining the morality of society, and as a result, morality in the United States has collapsed like a landslide.

In recent years, political correctness has been promoted to new heights, to the point where people are hesitant to say Merry Christmas in a country that was founded on Christianity, because some claim that it’s politically incorrect and hurts the feelings of non-Christians. Similarly, when people openly speak of their belief in God or pray to God, some claim it is discriminatory against people with other beliefs, including nonbelievers. The fact is, all people should be allowed to express their beliefs, including respect for their gods, in their own ways, and this has nothing to do with discrimination.

In schools now, classes that involve righteous beliefs and traditional values are not allowed to be taught. Teachers are not to speak of Creation, since science has yet to prove the existence of the divine. Science also has yet to prove atheism and evolution — but these theories are taught as truth in schools.

The communist spectre’s infiltration of society, and its restraints against and manipulation of religion, culture, education, the arts, and the law, is an exceedingly complex and systemic issue.

3. Communism’s Twisted Theology

In the past century, various distorted theologies gained currency as communist thought swept through the religious world, subverting clergy and infiltrating and subtly corrupting orthodox religions. Clergy shamelessly interpreted the scriptures according to their whims, distorting the righteous teachings left by enlightened beings from orthodox religions. Especially in the 1960s, “revolutionary theology,” “theology of hope,” “political theology,” and other distorted theologies saturated in Marxist thought sowed chaos in the religious world.

Many Latin American priests in the past century were educated in European seminaries and were deeply influenced by the new theological theories that had been altered by communist trends. “Liberation

theology” was prevalent in Latin America during the 1960s to 1980s. Its main representative was the Peruvian priest Gustavo Gutiérrez.

This school of thought introduced class warfare and Marxian thought directly into religion, and it interpreted God’s compassion for humanity to mean that the poor should be liberated — and, thus, that religious believers should take part in class warfare in order for the poor to attain equal status. It used the Lord’s instruction for Moses to lead the Jews out of Egypt as the theoretical basis for the belief that Christianity should liberate the poor.

Liberation theology was greatly praised by Fidel Castro, the leader of the Communist Party of Cuba. Although the traditional Catholic Church has resisted the proliferation of these so-called emerging theologies, the new pope, appointed in 2013, invited Gutiérrez to attend a press conference in the Vatican on May 12, 2015, as the main guest, thus showing the present-day Catholic Church’s tacit acquiescence and support of liberation theology.

In various parts of the world, many emerging theologies similar to liberation theology have appeared, such as “black liberation theology,” “feminist theology,” “liberal theology,” “queer theology,” and even “Death of God theology.” These distorted theologies have greatly disrupted Catholic, Christian, and other orthodox beliefs around the world.

In the United States in the 1970s, Jim Jones, the leader of the infamous Peoples Temple of the Disciples of Christ (“Peoples Temple” for short), who called himself the reincarnation of Lenin, set the original teachings of Marxism-Leninism and Mao Zedong Thought as his cult’s doctrine. He claimed that he was proselytizing in the United States in order to achieve his communist ideals. After killing American congressman Leo Ryan, who was investigating allegations against the cult, Jones knew that it would be difficult for him to escape, so he cruelly forced his followers to commit mass suicide. He even killed those who were unwilling to commit suicide with him. In the end, more than nine hundred people died. The cult tarnished the reputation of religious groups and adversely affected the righteous faith people had in orthodox religions. Thus, it had a serious negative impact on the American people in general.

4. Religious Chaos

The book *The Naked Communist*, published in 1958, lists forty-five goals for communists in their mission to destroy the United States. Astonishingly, most of the goals have already been achieved. Number twenty-seven in the list states: “Infiltrate the churches and replace revealed religion with ‘social’ religion. Discredit the Bible. ...” [10]

For thousands of years, religion has been an important cornerstone of the Western world, yet in recent generations, the communist spectre has twisted this sacred institution beyond recognition. The three orthodox religions in particular — Christianity, Catholicism, and Judaism (together referred to as the revealed religions) — have been altered and controlled by the communist spectre, and they have lost the functions they had in their original forms. New denominations, established or demonically altered with communist principles and concepts, have become even more direct promulgations of communist ideology.

In today's churches, many bishops and priests preach deviated theology while corrupting and consorting with their followers in a nonstop series of scandals. Many believers go to church for habit's sake, or even as a form of entertainment or social life, rather than out of genuine commitment to cultivating their character or coming closer to the divine.

Religions have been corrupted from within. The result is that people lose their confidence in religions and their righteous belief in the divine. Consequently, they end up abandoning their beliefs. If man does not believe, then the divine will not protect him and, ultimately, humankind will be destroyed.

With the doctrine altered and the sacredness of faith under attack from within and without, even clergymen indulge in despicable practices, further eroding the integrity of the church.

In 2002, The Boston Globe carried a series of reports on Catholic priests' sexual molestation of children. The investigation revealed that over several decades, close to 250 Boston priests had molested children, and that the church, in an attempt to cover it up, shifted clergy members around from one area to another, rather than informing the police. The priests continued to molest children in their new locations, thus creating more victims.

Similar revelations quickly spread across the United States and extended to priests in other countries with a Catholic presence, including Ireland, Australia, and so on. Other religious groups began to publicly denounce the corruption of the Roman Catholic Church.

Eventually, public pressure compelled Saint John Paul II to gather the cardinals for a conference in the Vatican to address the scandals. Following the meeting, he stated that the administrative structure of the church would be reformed and that it would expel priests who had committed sexual offenses. To date, the church has paid more than \$2 billion in settlements for the abuses.

Religious corruption is rife in other Christian denominations and in other faiths around the world. In China, religion is controlled by the CCP and prone to the same malfeasance found throughout the Party-state. Monks and Taoist priests have turned religion into a business, rampantly embezzling money from believers by taking advantage of their faith in Buddhas and traditional Chinese deities. Fees for religious ceremonies and incense burnings can run into the tens of thousands of dollars.

More churches and temples have been built, looking all the more splendid on the surface, while righteous belief in gods diminishes. Disciples who genuinely cultivate are harder and harder to find. Many temples and churches have become gathering places for evil spirits and ghosts, and temples in China have turned into commercialized tourist sites, where monks earn salaries and Buddhist and Taoist abbots preside as CEOs.

The five Party-sanctioned religions in China have been converted into organizations to distort the original faiths and serve the Party's atheist ideology. Buddhism in China has lost its character as a community for spiritual cultivation. It is full of politician-monks who praise the CCP and take it as their deity.

The deputy chairman of China's Buddhist Association, referring to the report of the Chinese Communist Party's 19th Congress, said: "The 19th Congress Report is the contemporary Buddhist scripture, and I have hand-copied it three times." He also stated, "The Chinese Communist Party is today's Buddha and Bodhisattva, and the 19th Congress Report is contemporary Buddhist scripture in China, and it shines with the glowing rays of the Communist Party's belief." Other monks called upon Buddhist believers to

follow the deputy chairman's example and apply the method of hand-copying scriptures to copy the 19th Congress report with a "devout heart" so that they could experience enlightenment. [11]

For more than a thousand years, bishops around the world were directly appointed or recognized by the Vatican. The thirty or so bishops previously recognized by the Vatican in the Chinese region have not been acknowledged by the CCP. Likewise, the Vatican and the Catholics loyal to it in China (particularly the underground believers) have not acknowledged the Communist Party-appointed bishops. However, following a long period of coercion and enticement by the CCP, in 2018, the pope recognized seven CCP-appointed bishops, who previously had been excommunicated by the Vatican. Critics believed that the move to share the church's authority with a totalitarian regime would set a dangerous precedent that could affect the rest of the world. The church is a faith community whose purpose is to enable believers to uplift their morality, come closer to God, and ultimately return to Heaven. When deals are done in the human world with an evil spectre in revolt against God, where the CCP is allowed to arrange and appoint bishops and thus take charge of matters concerning the belief of tens of millions of Catholics in China, how would God look at the matter? What will the future hold for the tens of millions of Catholics in China?

In China, the spectre of communism created a political abomination that destroyed traditional culture and crushed faith through mass murder and terror. The CCP's atheist persecutions and destruction of tradition aim to forcibly sever human connections with the divine, and they have thrown China into moral collapse.

In the West and other parts of the world, deception and infiltration have led to the corruption and demonization of upright religions, confusing and misleading people into giving up their orthodox beliefs. In its rebellion against the divine, the spectre of communism acts as the devil ruling our world. If humanity continues to lose its knowledge of and connections to the divine, man will fall further under the spectre's control until there is no longer hope for salvation.

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Chapter Seven: The Destruction of the Family

Table of Contents

Introduction

1. Communism's Aim to Abolish the Traditional Family
2. Communism's Promotion of Promiscuity
3. Early Attempts at Sexual Liberation Under Communism
 - a. The Soviet 'Glass of Water' Theory
 - b. Sexual Liberation in the Chinese 'Soviet Regions'
4. How Communism Destroys Families in the West
 - a. Promoting Sexual Liberation
4. How Communism Destroys Families in the West (continued)
 - b. Promoting Feminism and Rejecting the Traditional Family (continued)
 - c. Promoting Homosexuality to Undermine the Family
 - d. Promoting Divorce and Abortion
 - e. Using the Welfare System to Encourage Single-Parent Families
 - f. Promoting Degenerate Culture
5. How the Chinese Communist Party Destroys Families
 - a. Breaking Up Families in the Name of Equality
 - b. Turning Husbands and Wives Against Each Other
 - c. Using Forced Abortion for Population Control
6. The Consequences of Communism's Assault on the Family

References

Introduction

The family is the building block of human society, allowing people not only to raise children in a stable and nurturing environment, but also to pass the knowledge of one generation to the next. Marriage is a sacred institution arranged by the divine for humanity to form families, preserving traditional heritage and morality.

Today, the traditional family is being slowly destroyed. The writings of Karl Marx and other communists describe the family as a form of private ownership to be abolished. In addition to persecuting religion

and spiritual faith, communist regimes place love for the Communist Party above love for even one's parents, spouse, or children, encouraging people to struggle against their own kin.

Since the 1960s, a variety of anti-traditional movements, including modern feminism, sexual liberation, and gay rights, have risen to prominence in the West. The institution of the family has been hit the hardest. Under the banners of equality and emancipation — implicitly and explicitly backed by modern laws, school curricula, academic theory, and economic policies — these movements are twisting the traditional bonds between the sexes, corrupting children, and dragging human behavior to scarcely imaginable lows. This trend surfaced at the beginning of the nineteenth century and is deeply infused with communist ideological factors. Friedrich Engels ultimately hoped for widespread “unconstrained sexual intercourse,” which is about dissolving traditional marriage and ultimately eliminating the family institution. [1]

Communism excels at continuous mutation and deception, which has led to constant confusion about what exactly people are supporting when they endorse its policies and ideologies. Over time, they come to accept communism's underlying ideas. The tragic situation today — the degradation of the traditional family and people's confusion about the true nature of this trend — is the result of meticulous planning and the gradual implementation of communism over the past two hundred years.

Laws passed in the United States and other countries have opened the floodgates to divorce and broken families. In the 1950s, about 11 percent of American children born in a married family saw their parents divorce; by 1970, that number had soared to 50 percent. [2] In 1956, less than 5 percent of newborn infants in the United States were born out of wedlock, according to the US Centers for Disease Control and Prevention. By 2016, the figure was close to 40 percent. [3][4]

In traditional societies in both the East and in the West, chastity in relations between men and women was considered a virtue. Today, it's thought to be outmoded and oppressive. Premarital sex and homosexuality, which were regarded as shameful and aberrant for thousands of years in traditional societies, are not only increasingly normalized, but are sometimes even tacitly or explicitly encouraged by today's educators and the public school system. Children are being hypersexualized and exposed to deviant sexual concepts and pornography at ever earlier ages. As things stand, communism's goal to destroy the family will become reality long before it fulfills its elusive promise of a classless society. The destruction of the family, a basic unit of social stability, also means the destruction of traditional morality established by the divine and of the role the family plays in nurturing the next generation within a framework of traditional culture.

1. Communism's Aim to Abolish the Traditional Family

In the traditional cultures of the East and the West, marriage was established by the divine and was considered to be arranged by heaven. Once formed, the bond of marriage could not be broken. Both men and women were created by the divine, in its image, and equal before it. At the same time, the divine also made men and women different and established different roles for them in family and society.

In Eastern traditional culture, men are associated with the yang of the yin-yang relationship, which is symbolically connected to the sun and the sky. This requires them to continuously strive to make progress and shoulder the responsibility of taking care of the family. Women belong to the yin principle, which is symbolically connected to the earth, meaning they bear and nurture everything with great virtue. They should be yielding and considerate of others, and they have the duty to support their husbands and educate their children. Only when men and women work well in their respective roles can the yin and the yang be harmonized and children grow and develop in a healthy manner.

In Western religious belief, women are the bone of men's bones and flesh of their flesh. [5] A man must love his wife as though she were part of his own body, and if necessary, sacrifice himself to protect her. In turn, a woman should cooperate with and help her husband, making the couple an integral whole. Men are responsible for working hard and making a living to support the family, while women suffer in childbirth. All this stems from the different original sins people carry.

None of this is meant to suggest that men are superior to women in ability or intelligence, as men's and women's talents manifest in different competencies. Attempts to eliminate differences between the sexes run counter to common sense and prevent both men and women from fulfilling their potential.

Families play the role of transmitting beliefs and morality, thus maintaining a stable and healthy society. Parents are the first teachers in children's lives. If children can learn traditional virtues such as selflessness, humility, gratitude, endurance, and more from their parents' words and deeds, they will benefit for the rest of their lives.

Traditional married life helps men and women grow together in their moral conduct, as it requires husbands and wives to temper their emotions and desires, and to treat each other with consideration and tolerance. Marriage is fundamentally different from casual romantic love. Human emotions are fickle; a relationship that can be formed and broken up at will is hardly distinguishable from a common acquaintanceship.

According to communism, however, the family unit is an obstacle to human liberation. Classical communism regards economic factors to be key in determining the formation of familial relationships, and it requires the private family unit to be revolutionized into a form of public ownership.

The "liberation of mankind" is the fantastic delusion sitting at the heart of communist ideology. Communist thought holds that oppression is not merely economic or social, but is ingrained in the very culture of a society. For communists, "liberation" thus means the destruction of cultural norms "imposed" by traditional social morality. In their view, the patriarchy of the traditional family structure oppresses women, and traditional sexual morality represses human nature.

Contemporary Marxism-derived theories, mixed with Freudian concepts, place sexual desire at the center of questions associated with the family. The common characteristic of these two ideologies is their denial of basic human morality, and their worship of materialism and desire.

2. Communism's Promotion of Promiscuity

One of Marx's ideological forerunners was the Welsh socialist Robert Owen, known for his 1825 attempt to implement his vision of a "utopian" society in New Harmony, Indiana. In 1826, Owen said:

I now declare, to you and to the world, that Man, up to this hour, has been, in all parts of the earth, a slave to a Trinity of the most monstrous evils that could be combined to inflict mental and physical evil upon his whole race. I refer to private, or individual property — absurd and irrational systems of religion — and marriage, founded on individual property combined with some one of these irrational systems of religion. [6]

Owen's time in New Harmony was short-lived; he left in 1828, abandoning his socialist experiment. But his ideas had lasting influence.

Another influential utopian socialist, French philosopher Charles Fourier, provided much inspiration for Marx and his followers. The influence of Fourier's writings can be seen in the revolution of 1848 and the 1871 Paris Commune, and his ideas later spread to the United States. Significantly, Fourier is the first philosopher known to have used the term "feminism" ("féminisme" in French).

In Fourier's ideal communist society (known as phalanges, or phalanxes), the traditional family was scorned, and bacchanals and orgies were praised as fully liberating human inner passions. He also declared that a fair society should take care of those who are sexually rejected (such as the elderly or unprepossessing) to ensure that everyone has the "right" to sexual gratification. He believed that any form of sexual gratification, including sadomasochism and even incest and bestiality, should be allowed as long as it was consensual.

The influence of Owen and Fourier sparked dozens of communist utopian communes in the United States in the nineteenth century — though most were short-lived and ended in failure. The longest-running one was the Oneida Commune, which was established on the basis of Fourier's theory and lasted thirty-three years. The commune eschewed traditional monogamous marriage and advocated polygamy, group sex, and selective breeding. In the end, the founder, John Humphrey Noyes, fled to Canada to avoid legal action. Though the commune was forced to abandon wife-sharing, Noyes later wrote several books, one of which, "Bible Communism," started an ideology in its own right.

Communism's theoretical underpinnings go hand in hand with promiscuity. From the very beginning, communism has encouraged people to abandon divine teachings and reject tradition, overthrowing moral restraints and indulging in base urges for the sake of revolution and liberation. By communist logic, social problems originally caused by the degeneration of human morality can be attributed to private ownership. Communism leads people to believe that if private property becomes public, people will not fight over it. However, even if all property is shared, people might still have conflicts over each other's spouses. Therefore, utopian socialists openly advocate promiscuity and "free love" as the answer to sexual desire.

These communist "paradises" either directly challenged the traditional family or advocated a system of common wives, which led local communities, churches, and governments to see them as a challenge to traditional morality and ethics and to take action to suppress them.

The failure of utopian communes taught Marx and Engels a lesson: It was not yet the time to openly advocate the so-called “community of women” mentioned in *The Communist Manifesto*. Although their goal of eliminating the family had not changed, they adopted a more covert approach: attacking marriage as an instrument of oppression.

After Marx’s death, Engels published the book *The Origin of the Family, Private Property, and the State*, in the Light of the Researches of Lewis H. Morgan to complete Marx’s theory on the family and further expound the Marxian view of marriage: “[The emergence of monogamy] is based on the supremacy of the man, the express purpose being to produce children of undisputed paternity; such paternity is demanded because these children are later to come into their father’s property as his natural heirs. It is distinguished from pairing marriage by the much greater strength of the marriage tie, which can no longer be dissolved at either partner’s wish. As a rule, it is now only the man who can dissolve it, and put away his wife.” [7]

Engels argued that monogamy was based around private property, and that once all property was shared, there would be a brand new model of marriage based purely on “sexual love.” He boasted that in a communist society, private property would become public, housework would become professionalized, and there would be no need to worry about looking after children since childcare and education would be the responsibility of the state. He wrote: “This removes all the anxiety about the ‘consequences,’ which today is the most essential social — moral as well as economic — factor that prevents a girl from giving herself completely to the man she loves. Will not that suffice to bring about the gradual growth of unconstrained sexual intercourse and with it a more tolerant public opinion in regard to a maiden’s honor and a woman’s shame?” [8]

As with their economic theories, Marx and Engels’s social ideology fails upon practical implementation. Feelings are unreliable; a person can love someone today and another person tomorrow. Without traditional norms of courtship and marriage, the inevitable result is sexual promiscuity and the breakdown of social order. Adding to the utopian communes mentioned above, the Soviet and Chinese communist regimes’ initial attempts to apply Marxist doctrine in family policy ended in utter failure and were quickly reversed.

Relationships between husbands and wives aren’t always smooth sailing. The vow “till death do us part” during a traditional wedding is a vow to God. It also represents the idea that both parties are prepared to face and overcome hardships together. What maintains a marriage is not merely emotion or feelings, but also a sense of responsibility. Treating one’s other half, as well as any children and extended family, with care transforms the husband and wife into a mature man and a mature woman, both with a sense of moral and social responsibility.

What Marx and Engels promoted, despite buttressing it with phrases like “freedom,” “liberation,” and “love,” was in fact nothing more than the abandonment of personal moral responsibility and the giving of oneself to desire.

Most people were still religious during the eras of Fourier and Marx and therefore wary of open attempts to promote sexual immorality. However, during the twentieth century and beyond, Marx himself could hardly have imagined the rationalizations that people would come up with to embrace the sexual chaos of Marxist thought and push forward the destruction of family and marriage.

3. Early Attempts at Sexual Liberation Under Communism

Authoritarian socialist regimes are often associated with strict social conservatism, including gender roles and marital laws that seem out of touch with Western liberal progressivism. However, such policies are not borne of a desire to preserve traditional culture or morality, but exist solely based on the communist regime's desire to turn love and family into instruments of state power. At the beginning of communist rule in countries like Russia and China, Party leaders tried to implement the entire Marxist program at once, including disastrous experiments with sexual liberation.

As expounded previously, sexual chaos is an innate feature of communist ideology. Marx is believed to have raped his maid; he had Engels raise the resulting child. Engels cohabitated with a pair of sisters. Lenin carried out extramarital affairs for years and contracted syphilis from prostitutes. Stalin is known to have taken advantage of other people's wives.

After the Bolsheviks seized power and established the Soviet Union, they instituted the practice of wife-sharing. The Soviet Union at the time can be viewed as the pioneer of sexual liberation. In 1990, one year before the fall of the Soviet Union, state-run Russian magazine *Rodina* published an article outlining the phenomenon of wife-sharing during early Soviet rule. The piece described the private lives of Soviet leaders Leon Trotsky, Nikolai Bukharin, Alexandra Kollontai, and others, saying that they were "as casual as dogs" in their sexual activities. As early as 1904, Lenin wrote, "Lust can emancipate the energy of the spirit; not for pseudo-family values, but for the victory of socialism must this blood-clot be done away with." [9]

At a meeting of the Russian Social Democratic Labor Party, Trotsky proposed that once the Bolsheviks had seized power, new fundamental principles of sexual relations would be drafted. Communist theory demands the destruction of the family and the transition to a period of unconstrained satisfaction of sexual desires. Trotsky also said that the responsibility to educate children should reside solely with the state.

In a letter to Lenin in 1911, Trotsky wrote: "Undoubtedly, sexual oppression is the main means of enslaving a person. While such oppression exists, there can be no question of real freedom. The family, like a bourgeois institution, has completely outlived itself. It is necessary to speak more about this to the workers."

Lenin replied: "And not only the family. All prohibitions relating to sexuality must be abolished. ... We have something to learn from the suffragettes: Even the ban on same-sex love should be lifted." [10]

a. The Soviet 'Glass of Water' Theory

After the Bolsheviks seized power, Lenin rolled out a series of regulations effectively abolishing marriage and decriminalizing homosexuality. At that time, there was also the slogan "Down with shame!" This was part of the Bolshevik attempt to create the "new man" of socialist ideology. Sometimes followers even roamed the streets naked, screaming slogans like "Shame is in the bourgeois past of the Soviet people." [11]

In the early 1920s, former People's Commissar for Social Welfare Alexandra Kollontai popularized the "glass of water" theory about sexuality. Kollontai was a revolutionary from a traditional family who

fought her way into the Bolshevik faction in search of “women’s liberation.” “Glass of water” is an allusion to sexual indulgence; the theory held that in a communist society, satisfying sexual desire should be as normal and easy as drinking a glass of water. The concept became widespread among factory workers and especially teenage students.

“The current morality of our youth is summarized as follows,” the well-known communist Madame Smidovich wrote in the Communist Party newspaper Pravda in March 1925. “Every member, even a minor, of the Communist Youth League and every student of the Rabfak [Communist Party training school] has the right to satisfy his sexual desire. This concept has become an axiom, and abstinence is considered a bourgeois notion. If a man lusts after a young girl, whether she is a student, a worker, or even a school-age girl, then the girl must obey his lust; otherwise, she will be considered a bourgeois daughter, unworthy to be called a true communist.” [12]

Divorce also became normalized and widespread. “The divorce rate skyrocketed to levels unseen in human history. In short order, it seemed as though everyone in Moscow had a divorce,” professor Paul Kengor noted in his 2015 book *Takedown: From Communists to Progressives, How the Left Has Sabotaged Family and Marriage*. [13] In 1926, the American magazine *The Atlantic* published an article about the astonishing situation in the USSR, with the headline “The Russian Effort to Abolish Marriage.”

The phenomenon of “Swedish families” — which has nothing to do with Sweden, but instead refers to a large group of men and women living together and engaging in casual sex — also appeared during this period of sexual liberation. This opened the doors to promiscuity, rape, broken families, sexually transmitted diseases, and other symptoms of moral collapse. [14]

Following the expansion of socialist communes, these “Swedish families” spread across the Soviet Union. This was known as the “nationalization” or “socialization” of women. The socialist women in Yekaterinburg of 1918 are a sad example: After the Bolsheviks seized the city, they issued an ordinance that young women between the ages of sixteen and twenty-five must be “socialized.” An unknown number of women were thus delivered to Red Army soldiers and civil officials to be “socialized.” [15]

During a conversation with feminist activist Clara Zetkin in 1921, Lenin deplored the “glass of water” theory, calling it anti-Marxist and anti-social. [16] The reason for this was that sexual liberation brought about an undesirable byproduct: an influx of unwanted babies, many of whom were abandoned. The Bolsheviks tightened their policies on sex at the end of the 1920s.

The years following Lenin’s death thus saw the Communist Party of the Soviet Union clamp down on the sexual permissiveness which it had previously encouraged and sometimes made mandatory. Along with countless other idealistic believers in the revolutionary program, many communists who had championed free love and homosexuality ended up in Stalin’s gulags. Soviet women were exhorted to resume their traditional roles as mothers, produce more children, and raise them to serve the Communist Party.

b. Sexual Liberation in the Chinese ‘Soviet Regions’

The circumstances during the Chinese Communist Party’s (CCP) early years were similar to those in the Soviet Union; communist parties are all varieties of poisonous fruit from the same tree. Chen Duxiu, an

early communist leader, was known for his debauched personal life. According to the memoirs of Trotskyist cadres Zheng Chaolin and Chen Bilan, communists such as Qu Qiubai, Cai Hesen, Zhang Tailei, Xiang Jingyu, and Peng Shuzhi all had somewhat confused sexual histories, and their attitudes toward sex were similar to the “glass-of-waterism” of the early Soviet revolutionaries.

“Sexual liberation” was embraced not only by the Party’s intellectual leaders, but also by ordinary people living in the CCP’s early “Soviet regions,” which were revolutionary enclaves set up before the Nationalist Party was overthrown in the provinces of Hubei, Henan, and Anhui. Due to the promotion of equality of women and of absolute freedom to marry and divorce, revolutionary work was often disrupted in order to satisfy sexual desire.

Young people in the Soviet regions sometimes engaged in romantic affairs in the name of “connecting with the masses.” It wasn’t unusual for young women to have six or seven sexual partners. According to the Collection of Revolutionary Historical Documents in the Hubei-Henan-Anhui Soviet Districts, among local party chiefs in places like Hong’an, Huangma, Huangqi, Guangshan, and elsewhere, “about three-quarters of them kept sexual relations with dozens or hundreds of women.”

In the late spring of 1931, when CCP founding member Zhang Guotao took charge of a Soviet region, he noted that syphilis was so widespread that he had to make a request to Party Central for doctors who specialized in treating the disease. Many years later, in his memoirs, he vividly recalled stories of women in the enclaves being sexually harassed, including some of the senior generals’ mistresses. [17]

During the 1930s, sexual freedom came to be perceived as a threat to the regime. The same problem of social disintegration found in Soviet Russia was apparent, and Red Army conscripts began worrying that their wives would take up extramarital affairs or divorce them once they joined the revolution. This impaired the combat effectiveness of the troops. Moreover, the sudden explosion of promiscuity created strong popular backlash against the idea of “common wives” and similar notions. The Soviet enclaves began implementing policies such as protecting military marriages and limiting the number of divorces.

4. How Communism Destroys Families in the West

Communism’s ideological trends originated in the nineteenth century. After more than a century of transformation and evolution in the West, they came to the fore in the United States in the 1960s.

During that decade, deviant social and cultural movements appeared, influenced and encouraged by neo-Marxism and various other radical ideologies. These included the hippie counterculture, the radical New Left, the feminist movement, and the sexual revolution. These turbulent social movements were part of a fierce attack on America’s political system, traditional values system, and social fabric. They quickly spread to Europe, rapidly altering the way the mainstream thought about society, the family, sex, and cultural values. This led to the weakening of traditional Western family values and the decline of the institution of the family and its centrality in social life. The resulting social turmoil brought a host of issues, including the proliferation of pornography, the spread of drug abuse, the collapse of sexual morality, the rise of the juvenile crime rate, and the expansion of groups dependent on social welfare.

a. Promoting Sexual Liberation

Sexual liberation (also known as the sexual revolution) originated in the United States in the 1960s. The free love movement, which violates traditional sexual morality, paved the way to the gradual erosion and disintegration of traditional family values. The concept of “free love” posits that sexual activity of all forms should be free from social regulation. In this view, marriage, abortion, and adultery should not be restricted by the government or by law, nor subject to social sanction.

Followers of Fourier and John Humphrey Noyes were the first to coin the term “free love.” In recent times, almost all the main promoters of free love ideas have been socialists or people deeply influenced by socialist thought. For example, socialist philosopher Edward Carpenter was among those pioneering the free love movement in Britain and was an early activist for gay rights. The main forerunner of the free love movement in France was Émile Armand, an anarcho-communist in his early days who later built on Fourier’s utopian communism, founded French individualist anarchism (which falls under the broader category of socialism), and advocated promiscuity, homosexuality, and bisexuality. The pioneer of the free love movement in Australia was John “Chummy” Fleming, a unionist and anarchist (another offshoot of socialism).

The free love movement in America bore fruit with the 1953 launch of erotic magazine Playboy. The magazine made use of glossy paper to create the impression that it was artistic and not seedy. It also used expensive color printing, with the result that pornographic content — typically regarded as low-class and vulgar — swiftly entered the mainstream, and Playboy became a “high-class” leisure magazine.

In the middle of the twentieth century, with hippie culture increasing in popularity and free love gaining widespread acceptance, the sexual revolution made its official debut. The term “sexual revolution” was coined by Wilhelm Reich, the Austrian founder of communist psychoanalysis. He combined Marxism with Freudian psychoanalysis, and he believed that the former liberated people from “economic oppression,” while the latter liberated people from “sexual repression.”

Another founder of sexual liberation theory was Herbert Marcuse of the Frankfurt School. During the Western counterculture movement of the 1960s, his slogan “Make love, not war” embedded the notion of sexual liberation deep within people’s hearts.

The notion of sexual liberation swept through the West with the best-selling Kinsey Reports — two books titled *Sexual Behavior in the Human Male* and *Sexual Behavior in the Human Female* — as well as the widespread availability of oral contraception. It is worth mentioning that contemporary scholars have discovered distorted statistical data in Alfred Kinsey’s work, as well as exaggeration, oversimplification, and other fallacies driven by his political and ideological commitments. Kinsey set out to show that extramarital sex, homosexual sex, sexual desire in children as young as infants, and so on were common, and thus to direct society to accept the normalization of these phenomena, a task at which he was largely successful. He worked with pedophiles in his research and sexual experiments on infants and children. [18]

All at once, being “sexually liberated” became fashionable. Among young people, promiscuity was considered normal. Teens who admitted to being virgins were ridiculed by their peers. Data show that of those who turned fifteen between 1954 and 1963 (the ’60s generation), 82 percent had premarital sex by the age of thirty. [19] By the 2010s, only 5 percent of new American brides were virgins, while 18

percent already had had ten or more sexual partners. [20] The cultural mainstream has become saturated with sex, including in literature, film, advertising, and television.

5. How Communism Destroys Families in the West

b. Promoting Feminism and Rejecting the Traditional Family

Communist Ideology Behind the Feminist Movement. The feminist movement is another tool communism has used to destroy the family. When it began in Europe in the eighteenth century, the feminist movement (also known as first-wave feminism) advocated that women should be accorded the same treatment as men in education, employment, and politics. The center of the feminist movement shifted from Europe to the United States in the mid-nineteenth century.

When first-wave feminism began, the notion of the traditional family still had a strong foundation in society, and the feminist movement did not advocate directly challenging it. The influential feminists at that time, such as Mary Wollstonecraft of eighteenth-century England, Margaret Fuller of nineteenth-century America, and John Stuart Mill of nineteenth-century England, all advocated that, in general, women should prioritize the family after marriage, that the potential of women should be developed within the domain of the family, and that women should enrich themselves (for example, via education) for the betterment of the family. These early feminists believed that women of particular talent should not be constrained by social norms, and be free to develop their talent in environments where participation was mostly male.

First-wave feminism died down with the promulgation of women's suffrage in many countries, as the goal of making men and women equal before the law had been achieved. In the following years, with the impact of the Great Depression and World War II, the feminist movement was effectively put on hold.

But communism had begun to sow the seeds of destruction for traditional marriage and sexual ethics far in advance. The early utopian socialists in the nineteenth century laid the foundation for modern radical feminist movements. Fourier, called "the father of feminism," declared that marriage turned women into private property. Owen cursed marriage as evil. The ideas of these utopian socialists were inherited and developed by later feminists, including, for example, Frances Wright, who took Fourier's ideas and advocated for women's sexual freedom in the nineteenth century.

British feminist activist Anna Wheeler inherited Owen's ideas and fiercely condemned marriage for supposedly turning women into slaves. Socialist feminist activists were also an important part of the feminist movement in the nineteenth century. At that time, among the most influential feminist publications in France were *La Voix des Femmes*, *La Femme Libre* (later renamed *La Tribune des Femmes*), and *La Politique des Femmes*. The founders of these publications were either followers of Fourier or of Henri de Saint-Simon, an advocate of modern industrial socialism.

When the first wave of women's rights movements was in full swing, communists made arrangements to introduce a variety of radical thoughts to attack traditional concepts of family and marriage, paving the way for the more radical feminist movement that followed.

The second wave of feminist movements began in the United States in the late 1960s, then spread to Western and Northern Europe, and quickly expanded to the entire Western world. American society in the late 1960s went through a period of turmoil, with the civil rights movement, anti-Vietnam War movement, and various radical social trends. Amid this unique set of circumstances, a more radical strain of feminism emerged and became popular.

The cornerstone of this wave of feminist movements was the book *The Feminine Mystique* by Betty Friedan, published in 1963, and the National Organization for Women (NOW), which she co-founded. Friedan fiercely criticized the traditional familial roles of women and argued that the classic image of a content and joyful housewife was a myth forged by a patriarchal society. She argued that the middle-class suburban home was “a comfortable concentration camp” for American women, and that modern educated women should reject the sense of accomplishment attained through supporting their husbands and educating their children, and instead realize their worth outside the family. [21]

A few years later, even more radical feminists dominated NOW, inheriting and developing Friedan’s ideas. They said that women had been oppressed by patriarchy since ancient times and attributed the root cause of women’s oppression to the family. In response, they came to advocate the complete transformation of the social system and traditional culture, and struggle in all areas of human affairs — the economy, education, culture, and the home — to achieve female equality. [22]

Classifying the members of a society into “the oppressors” and “the oppressed,” in order to advocate for struggle, liberation, and equality, is exactly what communism does. Traditional Marxism classifies groups according to their economic statuses, while neo-feminist movements divide people based on gender.

Friedan was not, as her book described, a middle-class suburban housewife bored with housework. Daniel Horowitz, a professor at Smith College, wrote a biography about Friedan in 1998 titled *Betty Friedan and the Making of ‘The Feminine Mystique.’* His research revealed that Friedan, under her maiden name Betty Goldstein, had been a radical socialist activist from her college years up to the 1950s. While at the University of California–Berkeley, Friedan was a member of the Young Communist League and even requested, twice, to join the Communist Party USA (CPUSA). Friedan’s authorized biographer, Judith Hennessee, also indicates that Friedan was a Marxist. At different times, she was a professional journalist — or, more accurately, a propagandist — for several radical labor unions in the orbit of the CPUSA. [23] [24]

American scholar Kate Weigand points out in her book *Red Feminism: American Communism and the Making of Women’s Liberation* that feminism did not stay quiet in the United States from the early twentieth century to the 1960s. During that period, a large group of feminist writers with communist backgrounds paved the way for the subsequent second-wave feminist movement, including Susan B. Anthony, Betty Millard, and Eleanor Flexner. As early as 1946, Anthony applied the Marxist analytical method to draw an analogy between whites oppressing blacks and males oppressing females. McCarthyism during that period made such writers hide their communist backgrounds. [25]

In Europe, French writer Simone de Beauvoir’s iconic 1949 work *The Second Sex* ushered in a craze for the second wave of feminism. De Beauvoir was a socialist, and in 1941, together with communist philosopher Jean-Paul Sartre and other writers, she founded *Socialisme et Liberté*, a French underground socialist organization. With the rise of her reputation for promoting feminism in the 1960s, de Beauvoir declared that she no longer believed in socialism and claimed that she was only a feminist.

She said, “One is not born, but rather becomes, a woman.” She argued that while sex is determined by physiological characteristics, gender is a self-perceived psychological concept formed under the influence of human sociality. She believed that obedience, submissiveness, affection, and maternity are all derived from the “myth” carefully designed by the patriarchy for its oppression of women, and advocated that women break through traditional notions and realize their unrestrained selves.

Since then, various feminist thoughts have emerged in a constant stream, all looking at the world through the lens of women being oppressed by a patriarchy within the institution of the traditional family — ultimately making the family an obstacle to the realization of female equality. [26]

Many contemporary radical feminists hold that women are restrained by their husbands due to marriage, and even call the institution a form of prostitution. Like the early communist utopians who spoke of “shared wives” or the “community of women,” they advocate “open relationships” and uninhibited sexual activity.

Results of the Feminist Movement

Feminism is now prevalent in all sectors of society. One major assertion of contemporary feminism is that apart from the physiological differences in male and female reproductive organs, all other physical and psychological differences between men and women are social and cultural constructs. By this logic, men and women should be completely equal in all aspects of life and society, and all manifestations of “inequality” between men and women are the result of a culture and society that is oppressive and sexist.

For example, the number of men working as executives in large companies, high-level academics in elite universities, or senior government officials far outstrips the number of women in similar positions. Many feminists believe this is primarily caused by sexism, when in fact a fair comparison between the sexes can be made only when considering factors such as ability, hours, work ethic, life goals, and the like. Success in high-level positions often requires long-term, high-intensity overtime work — the sacrifice of weekends and evenings, attendance at sudden emergency meetings, frequent business travel, and so on.

Having children tends to interrupt a woman’s career, and women are inclined to reserve time to be with their families and children instead of dedicating themselves completely to their work. In addition, people with the aptitude to fill high-level positions tend to possess strong and forceful personalities, whereas women tend to be more agreeable. However, feminists regard women’s tendencies to be gentle and to orient themselves around family and children as traits imposed upon them by a sexist society. According to feminists, publicly funded services such as daycare and other forms of welfare should compensate for these differences.

Contemporary feminism cannot tolerate any explanation of the differences between men and women that is based on natural physiological or psychological qualities. According to this ideology, all blame must be laid at the feet of social conditioning and traditional values.

At a 2005 academic conference, Lawrence Summers, then-president of Harvard University, outlined why women are less likely than men to teach in the scientific and mathematics fields at top universities. In

addition to highlighting the eighty-some hours per week and unpredictable work schedules required for these positions (time most women would reserve for family), Summers proposed that men and women may simply differ in their competence in advanced science and math, and that discrimination is no longer a barrier. [27]

Summers supported his arguments with relevant studies but still became the target of protests by major feminist organization NOW. The group accused him of sexism and demanded his removal. Summers was roundly criticized in the media and forced to issue a public apology for his statements. He then announced that Harvard was to dedicate \$50 million to increasing the diversity of its faculty. [28]

In 1980, Science magazine published a study showing that male and female middle school students had substantial differences in their mathematical reasoning ability, with boys outperforming girls. [29] A subsequent study that compared SAT math test scores found male examinees four times more likely than females to achieve a score higher than 600. This gap became even more extreme at the 700-point threshold, where thirteen times more male test-takers reached such high scores than did females. [30]

The same research team conducted another study in 2000 and found that both males and females who demonstrated mathematical genius in their SAT scores tended to obtain advanced degrees in science and math-related fields, and were satisfied with their achievements. [31]

Some reports noted that Summers's treatment following his 2005 speech mirrors the re-education policies used by communist regimes to suppress dissidents. Even as the causes of inequality were yet to be determined, equality of outcome was enforced by encouraging "diversity" — that is, ensuring there was a larger number of female instructors in math and science subjects.

The links between feminism and socialism are readily apparent. Alexis de Tocqueville said in 1848: "Democracy and socialism have nothing in common but one word: equality. But notice the difference: While democracy seeks equality in liberty, socialism seeks equality in restraint and servitude." [32]

While the reasons for psychological and intellectual disparities between men and women may not be obvious, denying their physical and reproductive differences flies in the face of fact. In both Eastern and Western traditional views, men are protective figures. It's normal that firefighters are overwhelmingly male. However, feminists, believing in absolute equality between men and women, demand that women take on traditionally male duties, often with unexpected results.

In 2015, the New York Fire Department allowed a woman to become a firefighter without passing the physical test, which includes completing tasks while wearing an oxygen tank and other equipment weighing 50 pounds. The department hired the woman in part to avoid a lawsuit, as feminist groups had long blamed its high physical standards for the low proportion of women entering the firefighting force. Other firefighters, including women who had passed the test, expressed concerns about colleagues who couldn't meet the physical standards. They said such individuals would inevitably be a burden on, and a danger to, the team and the public. [33]

In Australia, fire departments implemented gender quotas in 2017. For each male hired, a woman must also be hired. To meet this requirement, vastly reduced physical standards have been set for women, despite the dangerous, high-stress job being the same for both sexes. [34]

This illogical campaign for equality of outcome didn't stop there. The quotas created friction between male and female firefighters, who reported that their male coworkers blamed them for being unqualified and incompetent. Feminist groups latched onto this as "bullying" and "psychological pressure." The situation created yet another battle for feminists to fight in their ostensible crusade for equality.

But this absurdity is a deliberate step taken by the communist spectre: By challenging the supposed patriarchy — that is, traditional society — feminism undermines the traditional family in the same way that class struggle is used to undermine the capitalist system.

In traditional culture, it is taken for granted that men are masculine and women are feminine. Men shoulder responsibility for their families and communities by protecting women and children — the very patriarchal structure that feminism challenges on the grounds that it confers unfair advantages to men while restraining women. Feminism has no place for the traditional spirit of chivalry or gentlemanly behavior. In a feminist world, the men aboard the sinking Titanic would not have sacrificed their places in the lifeboats so that the female passengers could have a better chance at survival.

Feminism's crusade against patriarchy has had a strong impact on education. A 1975 court ruling on a lawsuit against the Pennsylvania Intercollegiate Athletic Association ordered schools to allow female students "to practice and compete with boys" in sports teams and other physical activities, including wrestling and American football. Girls could no longer be excluded from a male team on the basis of gender alone. [35]

In her 2013 book, *The War Against Boys: How Misguided Feminism Is Harming Our Young Men*, American scholar Christina Hoff Sommers argues that masculinity is under attack. She showcases Aviation High School in Queens, New York, which primarily accepts students from low-income families. The school, which specializes in teaching its students about the structure and function of aircraft via hands-on projects, raises its students to high standards of academic achievement, and is ranked highly by US News & World Report. The class body is overwhelmingly male. Girls, while making up a smaller percentage of students, also perform remarkably and earn the respect of their peers and instructors.

Nevertheless, Aviation High School faced increasing criticism and threats of lawsuits from feminist organizations demanding that more female students be admitted. Speaking at a roundtable discussion at the White House in 2009, the founder of the National Women's Law Center took specific aim at Aviation High School as an "egregious example of continuing segregation in vocational-technical schools." The chair of the White House Council on Women and Girls concluded the discussion by saying, "We are hardly going to rest on our laurels until we have absolute equality, and we are not there yet." [36]

For feminists, raising boys to pursue masculine traits of independence and adventure, and encouraging girls to be gentle, considerate, and family-oriented, amounts to nothing more than oppression and sexist inequality. Modern feminism is forcing society into a gender-free future by attacking the psychological characteristics of men and women that characterize their respective sex. This has particularly severe implications for children and young people who are in their formative years.

In some European countries, more and more children report feeling that they were born in the wrong body. In 2009, the Gender Identity Development Service (GIDS), based at the Tavistock and Portman

NHS Foundation Trust in London, received 97 referrals for sex transitioning. By 2017, GIDS was receiving more than 2,500 such referrals annually. [37]

Traditional societies regard childbirth and the education of children as sacred duties of women, ordained by the divine. In the annals of both the East and the West, behind every hero was a great mother. Feminism discards this tradition as patriarchal oppression, and holds that expecting women to be responsible for raising their children is a key example of this oppression. Contemporary feminist literature is replete with denunciations of motherhood and married life as being monotonous, boring, and unfulfilling. The bias of this dim view is apparent when considering the personal lives of leading feminists, the majority of whom suffered from broken relationships or failed marriages, or were childless.

Radical feminist views insist that “the personal is political” and see domestic conflicts as gender wars. Some consider men parasites who enslave women’s bodies and minds. Others describe children as a hindrance to women looking to reach their full potential and claim that the roots of oppression are in the family structure. Modern feminism openly proclaims that its aim is to destroy the traditional family. Typical statements include the following: “Being a housewife is an illegitimate profession. ... The choice to serve and be protected and plan towards being a family-maker is a choice that shouldn’t be. The heart of radical feminism is to change that,” [38] and, “We can’t destroy the inequities between men and women until we destroy marriage.” [39]

Feminist movements resolved supposed social problems by promoting moral degeneracy and destroying human relations in the name of “liberation.” According to Sylvia Ann Hewlett, an American economist and gender specialist, modern feminism is the major contributing factor to the proliferation of single-mother households, while no-fault divorce actually provides a convenient means for men to abandon their responsibilities. Ironically, feminism’s assault on the existing family structure works to destroy the haven that ensures the happiness and security of most women.

Easy divorce did not emancipate women. A 2009 study at the London School of Economics found that 27 percent of separated women were living below the poverty line, whereas a man’s income tended to rise more than 30 percent post-separation. [40] Communism cares not at all about women’s rights; feminism is merely a tool to corrupt humankind.

c. Promoting Homosexuality to Undermine the Family

Man and woman were created in divine likeness, and the divine laid out the conditions for human existence. Everyone deserves kindness and respect, and true compassion means upholding divinely established moral codes.

In recent decades, same-sex marriage and other lesbian, gay, bisexual, and transgender (LGBT) causes have been aggressively promoted throughout Western society. The LGBT movement has been closely associated with communism ever since the first utopians began touting the practice of homosexuality as a human right. Since the communist movement claims to emancipate people from the bondage of traditional morality, its ideology naturally calls for LGBT rights as part of its program of “sexual liberation.” Many proponents of sexual liberation who staunchly support homosexuality are communists or leftists. By tying together LGBT rights and sexual liberation, and thereby normalizing promiscuity in

general, communists have undermined the sanctity of marriage.

Communism isn't genuinely interested in the rights of the LGBT community. It uses the vehicle of advocating for LGBT rights as a means to its own end — to destroy the family structure.

The world's first major gay-rights organization was established in 1897 by members of Germany's Social Democratic Party (SPD), including Magnus Hirschfeld, the co-founder of the Scientific-Humanitarian Committee, known in German as the Wissenschaftlich-humanitäres Komitee (WhK). Hirschfeld publicly campaigned for the decriminalization of homosexuality.

One of the most radical examples of sexual liberation in that era followed the Bolsheviks' October Revolution in 1917. Soviet sexual policies, which were discussed earlier in this chapter, abolished legal prohibitions on homosexual relationships, making the Soviet Union the most liberal country on earth by leftist standards.

In 1924, inspired by Hirschfeld's WhK, Henry Gerber founded the first American gay rights organization, The Society for Human Rights. The organization disbanded the following year after several of its members were arrested. In 1950, American communist and Marxist teacher Harry Hay founded the Mattachine Society in his Los Angeles residence. The organization was the first influential gay rights group in the United States. It released its own publications and expanded to other cities. Hay also advocated for pedophilia.

In the 1960s, accompanying the wave of sexual liberalization and the hippie movement, the homosexual cause went public. In 1971, NOW adopted a resolution recognizing that "lesbian rights are 'a legitimate concern of feminism.'"

In 1997, the African National Congress (ANC) of South Africa passed the world's first constitution that recognized homosexuality as a human right. The ANC, a member of the Socialist International (formerly a branch of the now-defunct Second International), has consistently supported homosexuality.

Communism's advocacy for homosexuality has contributed to the growth of a number of unhealthy states in that community. A study by researchers at the US Centers for Disease Control and Prevention found that the estimated rate of diagnoses of HIV among homosexuals in 2008 was between 59 to 75 times that of other men; the syphilis diagnosis rate was 63 to 79 times higher than the heterosexual population. [41] Before breakthroughs in AIDS treatment were made in the 1990s, the average lifespan of 20-year-old homosexuals was eight to twenty-one years shorter than the average population. [42]

The family structure and human morality have been placed under siege by the communist spectre's manipulation and promotion of feminism, sexual liberation, and the LGBT movement.

d. Promoting Divorce and Abortion

Before 1969, when states started to legalize no-fault divorce, state laws across the United States were based on traditional religious values. In order for a divorce to be considered, it required a legitimate claim of fault from one or both of the spouses. Western religions teach that marriage is established by God. A stable family is beneficial to the husband, wife, children, and society overall. For this reason, the church and US state laws all stressed the importance of preserving marriages, except in extenuating circumstances.

But in the 1960s, the ideology of the Frankfurt School had radiated out to society. Traditional marriage came under attack, and the most damage was done by liberalism and feminism. Liberalism rejects the divine nature of marriage by reducing its definition to a social contract between two people, while feminism views the traditional family as a patriarchal instrument in the suppression of women. Divorce was promoted as a woman's liberation from the oppression of an unhappy marriage, or her path to a thrilling life of adventure. This mindset led to the legalization of no-fault divorce, allowing either spouse to disband a marriage as irreconcilable for any reason.

The US divorce rate grew rapidly in the 1970s and peaked in 1981. For the first time in American history, more marriages were being ended not by death but by disagreements. Of all couples wed in the 1970s, nearly half would divorce, compared to about 11 percent in the 1950s. Advocates of sexual liberation believe that sex should not be limited to the confines of marriage, but unwanted pregnancy presents a natural obstacle to this sort of lifestyle. Contraceptives may fail, so the promoters of unrestricted sex took up the cause of legalizing abortion. The official report from the 1994 UN International Conference on Population and Development in Cairo stipulates that reproductive health "implies that people are able to have a satisfying and safe sex life and that they have the capability to reproduce and the freedom to decide if, when and how often to do so." [43]

At the same time, feminists introduced the slogan "My body, my rights" to argue that women have the right to choose whether to give birth to or kill their unborn child. The debate expanded from allowing abortion under special circumstances to giving women the power to end human life due to personal inconvenience.

By accepting abortion, people have been led to permit the murder of babies and, at the same time, abandon the traditional understanding that sex is for procreation.

e. Using the Welfare System to Encourage Single-Parent Families

In 1960, just 5 percent of children were born to unmarried mothers. At the time, it was taken for granted that children grew up knowing their biological fathers.

By the 2010s, however, unwed mothers accounted for 40 percent of births. [44] From 1965 to 2012, the number of single-parent families in America shot up from 3.3 million to 13.2 million. [45] Though some fathers stayed involved, through cohabitation or later marriage, the majority of children born to these single mothers grew up without their fathers.

Fathers serve as role models to their sons, teaching them how to be men, and show their daughters what it feels like to be respected in the way women deserve. Children suffer greatly from the absence of a father. Research shows that children who grow up without fathers often suffer from low self-esteem. They are more likely to drop out of school, abuse drugs, join gangs, commit crimes, and commit suicide. The majority of jailed youths come from fatherless homes. Early sexual experience, teen pregnancy, and promiscuity are also common. People who grow up without their fathers are 40 times more likely to commit sexual offenses compared with the rest of the population. [46]

The Brookings Institution offers three key pieces of advice for young people looking to escape poverty: Graduate from high school, get a full-time job, and wait until age twenty-one to marry and have

children. According to statistics, only 2 percent of Americans who meet these conditions live in poverty, and 75 percent are considered middle class. [47] In other words, that is the most reliable path toward becoming a responsible adult living a healthy, productive life.

Most single mothers rely on government aid. A report published by The Heritage Foundation used detailed statistical data to show that the welfare policy so strongly advocated by feminists actually encourages the creation of single-mother households, even to the point of penalizing couples who marry, as they are eligible for fewer benefits. [48] The government has effectively replaced the father with welfare.

Welfare policies have not helped families living in poverty. Instead, they have simply supported the ever-increasing number of single-parent families. With the children of such households themselves prone to poverty, the result is a vicious cycle of expanding reliance on state aid. This is exactly what communism aims to achieve: control over every aspect of the individual's life.

f. Promoting Degenerate Culture

In 2000, 55 percent of Americans between the ages of twenty-five and thirty-four were married, and 34 percent had never been married. By 2015, these figures had almost reversed, with 40 percent married and 53 percent never married. Researchers studying this trend at the University of Texas–Austin found that young people in the United States were avoiding marriage because, in today's culture, sex and marriage are considered separate. So why should they marry? [49]

In this degenerate environment, the trend is toward casual, no-strings-attached hookups; sex has nothing to do with affection, let alone commitment and responsibility. Even more absurd is the profusion of new sexual orientations, which are now thrown around like fashion statements. Facebook's user-profile options in the United Kingdom, for example, at one point included more than seventy different genders. If young people can't even tell whether they are male or female, how will they view marriage? Communism has used the law and society to completely rework these divine-given concepts.

"Adultery" used to be a negative term referring to immoral sexual conduct. Today, it has been watered down to "extramarital sexual relations" or "cohabitation." In the classic 1850 novel *The Scarlet Letter* by Nathaniel Hawthorne, the protagonist, Hester Prynne, committed adultery and struggled to remake herself through repentance, but in today's society, repentance is not necessary: Adulterers can proudly enjoy life, holding their heads high. Chastity used to be a virtue in both Eastern and Western cultures; today, it is treated as an anachronistic joke.

Passing judgment on homosexuality and sexual morality is forbidden under today's political correctness. The only acceptable stance is to respect others' "free choice." This is true not only in everyday life, but throughout academia, in which morality is divorced from practical reality. Deviated and degenerated things have been normalized. Those who indulge in their desires feel no pressure or guilt.

Western people under the age of fifty can barely remember the culture that used to exist in society, in which almost all children grew up with the presence of their biological fathers. "Gay" meant "happy." White wedding gowns represented chastity. Pornographic content was banned from TV and radio. All that has been undone in just sixty years.

5. How the Chinese Communist Party Destroys Families

a. Breaking Up Families in the Name of Equality

Mao Zedong's slogan "Women hold up half the sky" has now made its way to the West as a trendy feminist catchphrase. The ideology that men and women are the same, as promoted by the Chinese Communist Party, is essentially no different from Western feminism. In the West, "gender discrimination" is used as a weapon to maintain a state of "political correctness." In China, the label "male chauvinism" is used to similar destructive effect, though it differs in practice.

The gender equality advocated by Western feminism demands equality of outcome between men and women through measures such as gender quotas, financial compensation, and lowered standards. Under the CCP's slogan that women hold up half the sky, women are expected to show the same ability in the same work that is done by their male counterparts. Those who attempted to perform tasks for which they were hardly qualified were lauded as heroines and awarded titles such as March 8th Red Banner Holder, given to contemporary women who "vigorously promote socialist core values."

CCP propaganda posters in the 1960s and '70s typically portrayed women as physically robust and powerful, while Mao enthusiastically called on women to turn their love for makeup toward military uniforms. Mining, lumbering, steelmaking, fighting in the battlefield — every type of job or role was opened up to women.

On October 1, 1966, the People's Daily ran a story titled "Girls Can Slaughter Pigs, Too." It described an eighteen-year-old woman who became a local celebrity by working as a slaughterhouse apprentice. Studying Mao Zedong Thought helped her to work up the courage to slaughter pigs. She said, "If you can't even kill a pig, how can you expect to kill the enemy?" [50]

Although Chinese women "hold up half the sky," feminists in the West still find China's gender equality lacking in many areas. The CCP's Politburo Standing Committee, which currently has seven members, has never included a woman. The CCP fears that the inclusion of a woman would encourage a social movement demanding more political rights, such as democracy, posing a fatal threat to the Party's totalitarian rule.

Out of similar concerns, the Party also refrains from publicly supporting homosexuality and takes a relatively neutral stance on the issue. However, the Party has at times quietly encouraged homosexuality in China by using the influence of media and popular culture. The media discreetly substituted the colloquialism "gay" with "comrade," a term with more positive connotations. In 2001, the Chinese Society of Psychiatry removed homosexuality from its list of mental disorders. In 2009, the CCP approved the first Shanghai Pride Week.

The approaches may vary, but the communist spectre pursues the same goal everywhere: to abolish the traditional ideal of a good wife and loving mother, to force women to abandon their gentle character, and to destroy the harmony between men and women that is needed to create a balanced family and bring up well-adjusted children.

b. Turning Husbands and Wives Against Each Other

Traditional Chinese values are based on family morality. The devil knows that the most effective way to undermine traditional values is to start by sabotaging human relations. In the continuous political struggles launched by the CCP, family members reported each other to the authorities in a mad competition for a better political status. By betraying those closest to them, they could demonstrate a firmer, more loyal stance in favor of Party orthodoxy.

In December 1966, Mao's secretary Hu Qiaomu was dragged to the Beijing Iron and Steel Institute, where his own daughter took to the stage and shouted, "Smash Hu Qiaomu's dog head!" Although she did not take part, others did injure him. Around the same time, the Red Guards found a "capitalist" family in the Dongsu subdistrict of Beijing. The guards beat the parents to near-death, then forced the middle-school-age son to smash in his father's skull with dumbbells. The boy went insane afterward. [51]

Often, those condemned by the Party as "class enemies" disowned their families so as to spare them from implication. Even "class enemies" who committed suicide would first have to break off family ties, lest the CCP hound their relatives afterward. For example, when the literary theorist Ye Yiqun was persecuted and driven to suicide in the Cultural Revolution, his parting letter read, "Going forward, the only thing that is required of you is to resolutely listen to the Party's words, stand firm on the Party's position, gradually recognize my sins, stir up hatred against me, and unwaveringly break off our familial ties." [52]

In the modern era, the persecution of the spiritual practice Falun Gong is the largest political campaign launched by the CCP. A common strategy the authorities use against Falun Gong practitioners is to coerce their family members into aiding the persecution. The CCP imposes administrative harassment, financial penalties, and other forms of intimidation and leverage upon family members to get them to pressure practitioners into giving up their faith. The CCP blames the victims of persecution for their families being harassed, saying the harassment only continues because the practitioner refuses to compromise his or her beliefs. Many Falun Gong practitioners have been divorced or disowned by their loved ones due to this form of persecution. Countless families have been torn apart by the Party's campaign.

c. Using Forced Abortion for Population Control

Shortly after Western feminists succeeded in the battle to legalize abortion, women in the People's Republic of China had mandatory abortions imposed upon them by the CCP's family-planning policies. The mass killing of the unborn has resulted in a humanitarian and social disaster on an unprecedented scale.

The CCP follows Marxist materialism and believes that childbirth is a form of productive action no different from steelmaking or agriculture. It thus follows that the philosophy of economic planning should be extended to the family. Mao said: "Mankind must control itself and implement planned growth. It may sometimes increase a bit, and it may come to a halt at times." [53]

In the 1980s, the Chinese regime began to enforce the one-child policy with extreme and brutal measures, as exhibited by slogans unfurled across the country: “If one person violates the law, the whole village will be sterilized”; “Birth the first, tie your tubes after the second, scrape out the third and fourth!” (A variation of this slogan was simply “Kill, kill, kill the third and fourth.”); “We would rather see a stream of blood than a birth too many”; and “Ten more graves is better than one extra life.” Such bloodthirsty lines were ubiquitous throughout China.

The National Health and Family Planning Commission used heavy fines, plunder, demolition of residences, assault, detention, and other such punishments to deal with violations of the one-child policy. In some places, family-planning officials drowned babies by throwing them into paddy fields. Even expecting mothers just days away from giving birth were forced to have abortions. In 2013, the regime’s health ministry published figures revealing that at least 336 million abortions had been performed in China since 1971. The one-child policy began in 1979, meaning that for the more than thirty years of its existence, several million unborn children were murdered by the CCP every year.

One of the most serious consequences of the one-child policy is the disproportionate number of female infants aborted or abandoned, leading to a serious imbalance in the male-to-female ratio of Chinese under the age of forty. Due to the shortage of females, it is estimated that by 2020, some thirty million young men would be unable to marry a woman of childbearing age.

China’s man-made sex imbalance has triggered serious social problems, such as an increase in sexual abuse and prostitution, commercialized marriage, and the trafficking of women.

6. The Consequences of Communism’s Assault on the Family

Marx and other communists played up phenomena like adultery, prostitution, and illegitimate children in order to lend credence to their anti-marriage and anti-family theories — as though the existence of such vices meant that the prevailing social norms were hypocritical and corrupt.

The gradual degeneration of morality that began in the Victorian era eroded the sacred institution of marriage and led people further away from divine teachings. Communists urged women to violate their marital oaths for the sake of their supposed personal happiness, but the result was just the opposite.

Communism’s “solution” for oppression and inequality amounts to nothing more than dragging down the standards of human morality to hellish depths. It turns behavior once universally condemned as ugly and unforgivable into the new norm. In the “equality” of communism, all are marching toward the same fate — destruction.

The spectre of communism created the mistaken belief that sin is not caused by the degeneration of morality, but by social oppression. It led people to look for a way out through turning their backs on tradition and moving away from the divine. It used the beautiful rhetoric of freedom and liberation to advocate feminism, homosexuality, and sexual perversion. Women have been stripped of their dignity, men have been robbed of their responsibility, and the sanctity of the family has been trampled upon, turning the children of today into the devil’s playthings.

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Chapter Eight, Part I: How Communism Sows Chaos in Politics

Table of Contents

Introduction

1. Communism: The Politics of Humanity's Destruction

- a. The Convergence of Politics and Religion in Communist Regimes
- b. The Religious Character of Liberalism and Progressivism
- c. Contemporary Liberalism and Progressivism: Variants of Communism

2. Bringing Government Under Leftist Control

3. Hatred and Struggle: The Invariable Course of Communist Politics

4. Politics Through Violence and Lies

- a. How Communism Uses Violence and Lies
- b. Instigating Violence in the West
- c. Confusing the West With Lies

5. The Road to Totalitarianism

- a. Eradicating Free Will and Suppressing Moral Agency
- b. Totalitarianism via Welfare, Technology, and Excessive Regulation

6. Communism's Threat to Basic Values

References

Introduction

Communist ideology did not fade into history with the end of the Cold War; before and after the fall of the communist regimes in Eastern Europe, subversion has spread Marxist ideas throughout the free world, and left-wing movements have taken hold in many democratically elected governments.

Superficially, the free world appears to understand the damage wrought by communism. Yet in the 170 years since the publication of *The Communist Manifesto*, governments around the globe have been openly or covertly influenced by Marxist theory.

Most people associate communist politics only with countries under the rule of communist parties, or where Marxist economic doctrines are openly followed. But in reality, Western leftism follows the same underlying philosophy of struggle embodied by the "traditional" communist regimes of the East. In some respects, the free world has even surpassed the self-avowed communist states when it comes to putting leftist causes into practice.

Even as America faced off with the Soviet threat during the Cold War, forms of communism found their way into almost every aspect of Western society under the guises of liberalism, progressivism, and socialism. The left wing has a strong foothold in the US political landscape and is dominant in many European countries. Thus, without bringing the Western world under its overt political control through war or violent revolution, the communist spectre has co-opted the governance of Western nations by feeding social unrest, undermining traditional morality, and pushing socialist policies. Its aim is to set the West on a demonic path, bringing about the destruction of mankind.

The United States has been and remains a strong bastion of freedom and anti-communism. Given the vital role America plays on the world stage, it is crucial that we pay particular attention to communism's influence in American politics and government.

1. Communism: The Politics of Humanity's Destruction

For thousands of years, the main institution of political power was the monarchy, which received its authority from the divine. Heaven endowed the ruler with the divine right of kings. Emperors and kings performed a sacred role as intermediaries between man and the divine.

Today, many nations are run by democracies. In practice, democracy isn't direct rule by the people, but rather the rule of representatives chosen by the people. The election of a president is a democratic procedure. Once in office, the president has broad powers over politics, economics, the military, foreign relations, and so on.

Since the Declaration of Independence in 1776 and the drafting of the US Constitution during the following decade, democracy has been linked with freedom, prosperity, and individual rights. But the fundamental cornerstone of social stability and harmony, as well as human rights and freedom, is a society's moral values. Democracy alone cannot guarantee that good people will be elected. As the overall moral standard of society sinks, the winning candidates may well be those who specialize in empty or inflammatory rhetoric or are prone to cronyism. The damage to a democratic society is huge when it does not make provisions for maintaining the moral standards set by the divine. The advantages of electoral representation disappear and are subsumed into mob politics that throw society into chaos and fragmentation.

a. The Convergence of Politics and Religion in Communist Regimes

Communist ideology functions like that of a cult. It forces its followers to accept its malign philosophy of struggle, submit to its political programs, and betray their conscience in carrying out the directives of the revolutionary movement or party. Communist regimes persecute religion and spirituality with the cruelest methods, so as to destroy the divine and replace traditional faith with its own atheistic religion.

The communist regimes of the East, especially that of the Chinese Communist Party (CCP), are often mistakenly described as a modern form of ancient despotism. Many see the CCP as having continued the imperial system. However, traditional Chinese monarchs did not claim to define moral values. Instead,

they saw themselves as acting with restraint under moral standards set by gods or Heaven. The CCP, on the other hand, monopolized the very concept of morality itself. No matter how many evils it commits, the CCP still insists that it is “great, glorious, and correct.”

Morality is set by the divine, not man. Standards of good and evil stem from divine commandment, not the ideological pretension of some political party. Monopolizing the right to define morality inevitably leads to the mixing of church and state, which, as in the case of the CCP and other communist parties, manifests as the typical features of a malicious cult.

The Communist Party enshrines Marx as its spiritual “Lord” and takes Marxism as universal truth. Communism’s promise of a heaven on earth lures its followers to lay down their lives for it. Its cult-like features include, but are not limited to, the following: inventing doctrine, crushing opposition, worshipping the leader, regarding itself as the sole source of righteousness, brainwashing and using mind control, running a tight organization that one can join but never leave, promoting violence and bloodlust, and encouraging martyrdom for the religious cause.

Communist leaders such as Vladimir Lenin, Joseph Stalin, Mao Zedong, and Kim Il Sung all had their own cults of personality. They were the “popes” of the communist cult in their respective countries, with unquestioned authority to determine right and wrong. Whether or not they killed and lied, they were always correct, which was justified by explanations that they were motivated by a higher purpose or that they were playing the long game. The citizens of these countries were made to abandon their own understandings of moral good. Being forced to lie or do evil under the Party’s command brought people psychological and spiritual trauma.

Traditional orthodox religions teach people to be good, but the cult of communism, being built on hatred, takes the exact opposite stance. Though the Party also speaks of love, the “love” it advocates is predicated on hate. For example, proletarians are capable of class friendliness because they face a common enemy: the capitalists. In modern China, the way to show patriotism (literally “love of country” in Chinese) is to hate other countries — hate America, hate France, hate Japan, hate Korea, hate Taiwan, and hate overseas Chinese who criticize the CCP.

b. The Religious Character of Liberalism and Progressivism

Liberalism and progressivism have now become the standard of “political correctness” in the West. In fact, they have developed to the point of becoming a secular religion. Western leftists have used different labels throughout history, sometimes calling themselves “liberal” and sometimes calling themselves “progressive.” Proponents of liberalism and progressivism advocate “progress” as absolute moral good and attack any dissenting opinion as heresy. Similar to communism, atheism, evolution, and scientism, liberalism and progressivism replace the belief in God with humanist reason, effectively taking man himself to be a god. They share the same enemies as communism and blame social problems on perceived injustices or defects in the capitalist system, which they intend to subvert or overthrow. The methods of radical liberals and progressives are similar to those of communist revolutionaries. They think their cause is so important that no means are off-limits.

The quasi-religious characteristics of liberalism and progressivism are inseparable from the theories that gave rise to them. Rapid scientific progress since the eighteenth century greatly strengthened

humankind's confidence in its own ability and fueled the progressive intellectual trend. French philosopher Marquis de Condorcet, a pioneer of progressive thinking, stated in his work *Sketch for a Historical Picture of the Progress of the Human Mind* that reason leads people to the path of happiness and morality or goodness. Following this, progressivism became more aggressive and began pushing reason onto the altar of worship.

Progressive thinking allows one to view reason, conscience, and the Creator as separate, fostering the idea that humans do not need the Creator's salvation and can use their own rationality and conscience to sweep away the evils of greed, fear, jealousy, and the like. In this view, humans can do away with the divine and establish a paradise on earth. The arrogance of progressivism is exhibited in a statement by nineteenth-century French politician and art critic Jules-Antoine Castagnary: "Beside the divine garden from which I have been expelled, I will erect a new Eden. ... At its entrance, I will set up Progress ... and I will give a flaming sword into his hand and he will say to God, 'Thou shalt not enter here.'" [1]

Filled with this kind of thought, people entertain an illusion of controlling humanity's destiny and manipulating its future — that is, that mankind can play God — to create a utopia, a "paradise on earth." This is the essential idea of communism. The struggle to achieve this so-called paradise has caused a deluge of blood and misery.

c. Contemporary Liberalism and Progressivism: Variants of Communism

The Rebellion Against Classical Liberalism

Classical liberalism, working from the philosophy of natural individual rights, advocated constitutional restrictions on the power of royalty or government so as to protect personal freedom. Individual rights and dignity are divinely bestowed, while government is built by the citizens and has the express duty of protecting its people. Separation of church and state was established to prevent the government from infringing upon the thoughts and beliefs of the citizenry.

Contemporary liberalism is nothing other than the betrayal of classical liberalism in the name of "freedom" as a result of communist infiltration. On one hand, it emphasizes absolute individualism — that is, extreme indulgence in desires and disregard for morality. On the other hand, it emphasizes equality of outcome instead of equality of opportunity.

For instance, when discussing the distribution of wealth, modern liberals focus only on the needs of the recipients instead of the rights of taxpayers. When it comes to policies designed to address discrimination, they focus only on those who were historically wronged and ignore the people who become victims under these policies. In law, they obstruct the need to punish criminals for the ostensible purposes of protecting the innocent from unjust sentencing or of protecting the underprivileged, who are presumably victims of oppression. In education, they ignore the potential of talented students with the pretext of supporting and helping low achievers and those from underprivileged families. They use the excuse of free speech to lift restrictions on publishing obscene or pornographic material.

The focus of contemporary liberalism has silently evolved from advocating freedom to promoting equality. Yet it is unwilling to be termed “egalitarianism,” as this would instantly brand it as a form of communism.

John Locke, known as the father of liberalism, stated his views on religious tolerance and the separation of church and state in his “A Letter Concerning Toleration.” The main aspect of toleration as Locke envisioned it is that the state, which holds coercive power, must respect and tolerate the personal beliefs of the individual. Whether one’s belief in the path to Heaven is right or wrong is a matter to be left to divine judgment. One’s soul should be under one’s own control; the state should not use its power to impose belief or disbelief.

The tolerance that classical liberalism advocates is indeed a virtue deserving of promotion, but communism has appropriated “tolerance” as an avenue to moral corruption. Contemporary liberalism neglects the real purpose of toleration, transforming it into the absence of judgment. It developed the political concept of being “value-free,” which in truth means losing one’s moral bearings and confusing good with bad and virtue with evil. It uses an attractive phrase to open the floodgates to an onslaught of demonic concepts, pushing anti-morality and anti-tradition under the guise of freedom.

For example, now tolerance is often taken to mean the disproportionate defense of the LGBT movement, a typical manifestation of the value-free concept. Anyone who speaks out against the promotion of LGBT lifestyles risks being attacked under the pretext of safeguarding individual freedom and equality and of fighting discrimination against a minority group.

The Essence of Progressivism: Moral Relativism

Guided by humanity’s traditional values, it is normal to use our intelligence to improve our living conditions, increase wealth, and reach new heights of culture. In the “progressive era” of American history from the late nineteenth century to the early twentieth century, government reforms corrected various corrupt practices that arose in the process of economic and societal development. But after communists infiltrated the United States, they hijacked terms such as “progress” and “progressivism” and infused them with their deleterious ideology. It was only logical for communism to have hijacked progressivism, though this was unbeknownst to most people. Modern-day progressivism is the direct application of Darwin’s theories of evolution in social science, with the result being continuous deviation and perversion of traditional morality in the name of “progress.” Even today, communism continues its open deception under the progressive banner.

During this progressive revolution, atheists viewed traditional morality as a hindrance to progress and demanded a reevaluation of all moral standards. They denied the existence of absolute moral standards and used society, culture, history, and present-day conditions to establish their system of relative morality.

Moral relativism is a core aspect of Marxist ideology. It holds that whatever conforms to the interests of the proletariat (the Marxist ruling class, in essence) is moral, while whatever does not conform is immoral. Morality is not used to restrict the actions of the proletariat, but as a weapon for the dictatorship of the proletariat to use against its enemies. In tandem with the progressive movement, this moral relativism has gained influence in politics, education, culture, and other aspects of Western society.

It is not wrong for people to seek happiness and progress, but when certain “-isms” begin to supplant traditional moral values and beliefs, they act as the tools with which the communist spectre leads people toward degeneracy and destruction.

2. Bringing Government Under Leftist Control

In The Communist Manifesto, Marx and Engels list ten measures by which to destroy fair exchange and the rights of the individual, which they call capitalism. Many of these measures are already being implemented to move the United States and other countries progressively to the left and eventually establish communist political control, such as the implementation of “a heavy progressive or graduated income tax” and the “centralization of credit in the hands of the state, by means of a national bank with state capital and an exclusive monopoly.” On the surface, communists seem to advocate some positive things, such as the end of child factory labor and the creation of a free public education system; however, their goal isn’t to ensure a nation’s welfare, but rather to seize and maintain political power. Marx and Engels wrote:

The first step in the revolution by the working class is to raise the proletariat to the position of ruling class to win the battle of democracy.

The proletariat will use its political supremacy to wrest, by degree, all capital from the bourgeoisie, to centralize all instruments of production in the hands of the State, i.e., of the proletariat organized as the ruling class; and to increase the total productive forces as rapidly as possible.

Of course, in the beginning, this cannot be effected except by means of despotic inroads on the rights of property, and on the conditions of bourgeois production; by means of measures, therefore, which appear economically insufficient and untenable, but which, in the course of the movement, outstrip themselves, necessitate further inroads upon the old social order, and are unavoidable as a means of entirely revolutionizing the mode of production. [2]

In America, the Left has spent decades fighting Marx’s “battle of democracy” in order to control the levers of power and introduce socialism. Thus, while overt communist influences in the United States were relatively few during the twentieth century, the situation has since changed drastically.

In the 2016 and 2020 US elections, an openly socialist candidate came within reach of the presidency. Socialism, which, in communist vocabulary, is the “primary stage” of communism, was once viewed with scorn by most Americans. The candidate himself said that he thinks there are a lot of people who get very nervous when they hear the word “socialist.”

However, surveys conducted throughout the 2010s showed that roughly half those born in the millennial generation (between 1980 and 1996) had a positive view of socialism. A 2018 Gallup poll showed that 57 percent of Democrats said they had a positive opinion toward socialism. [3] This continues a trend stemming from a 2011 poll by the Pew Research Center that showed 49 percent of US adults under the age of thirty viewed socialism positively, while 46 percent had a positive view of capitalism. [4]

The illusions that many in the West hold about socialism today mirror the experiences of countless impressionable young people who embraced communism in the last century in the Soviet Union, China, and elsewhere. Those belonging to the younger generation lack a deep understanding of their own history, culture, and traditions. Their resistance to socialism, which to them looks mild and humane, is nonexistent. The great communist deception of the twentieth century is repeating itself in the twenty-first.

Marx's axiom "From each according to his ability, to each according to his need" is quite effective for deceiving the young, who fantasize about a life of generous socialist welfare as seen in various parts of Europe. However, these countries' welfare systems have caused many social problems. As American economist Milton Friedman said: "A society that puts equality — in the sense of equality of outcome — ahead of freedom will end up with neither equality nor freedom. ... On the other hand, a society that puts freedom first will, as a happy by-product, end up with both greater freedom and greater equality." [5]

High-welfare socialism promotes the continuous expansion of government and leads people to vote away their freedoms. It is an important step in the spectre's plans for enslaving humanity. When all or most countries make the transition to socialism, it takes but a few simple steps to replace democracy with totalitarianism. Once the socialist primary stage is completed, political leaders will immediately implement communism. Private property and the democratic process will be abolished. The welfare state will metamorphose into a yoke of tyranny.

To enter the political mainstream in the United States, communists must infiltrate one or both of the two major parties and use them to take control of congressional votes. Meanwhile, communist candidates must take up key positions in the government and the courts. The extent to which communism has subverted US politics is quite severe. In order to secure a stable voting block, US leftist parties have magnified the animosity between low- and high-income groups, while attracting an increasing number of immigrants and "vulnerable" groups such as the LGBT community, women, minorities, and so on.

A billionaire with a history of supporting left-wing movements has heavily funded leftist candidates to run for president of the United States and other important positions across the country. Key among these have been the secretaries of state, who, in many states, are responsible for electoral affairs and play a critical role in resolving disputes. The billionaire has dedicated much aid to the campaigns for these positions. [6]

Even when illegal immigrants commit crimes on US soil, leftist authorities turn a blind eye and set up sanctuaries to protect them from law enforcement. Additionally, left-wing parties have fought for the voting rights of illegal immigrants. Of course, the motive isn't necessarily to benefit the illegal immigrants or the general population, but to bolster the Left's voter base. On September 12, 2017, a city near Washington, DC, passed a bill to grant noncitizens the right to vote in local elections, including green card holders, temporary residents on student and work visas, and even those with no documentation of legal immigration status. It attracted widespread media attention for its potential effects on the electoral system in other parts of the country. [7]

The administration of the 44th US president was heavily infiltrated by communists and socialists. Many groups that supported that president had clear links to socialist organizations. The president himself

granted amnesty to almost one million illegal immigrants via an executive order, after legislation to do so failed to pass Congress. This former president is a follower of the para-Marxist Saul Alinsky. Following his election, he appointed advisers from far-left think tanks and brought in a universal health care system that fined those who refused to enroll in it. He furthered leftist aims by ceasing the enforcement of federal laws against marijuana, supporting the legalization of gay marriage, allowing transsexuals to join the army, and so on. In 2016, his administration issued a directive to public schools to allow students who identified as transgender to enter the bathrooms of their chosen gender, regardless of their physical sex — in other words, boys and men could enter girls' bathrooms simply by identifying as female, and vice versa. Schools were told that if they refused to implement the bill, they would lose federal funding. In response, a coalition of thirteen states sued the federal government, arguing that the directive was unconstitutional.

3. Hatred and Struggle: The Invariable Course of Communist Politics

Struggle and hatred lie at the core of communist politics. Turning people against each other by sowing hatred and division is the primary means by which communism corrupts society, overturns its morality, and usurps political power to establish its dictatorship.

In 1926, Mao wrote in his article "Analysis of Classes in Chinese Society": "Who are our enemies? Who are our friends? This is a question of the first importance for the revolution." The Communist Party arbitrarily creates concepts of class where none previously existed and then incites these arbitrarily divided groups to struggle against each other. This is a magical weapon the communists use in their rise to power. [8] To promote its cause, the Communist Party selects and exaggerates certain issues that stem from the decline in moral values. Then it claims that the root cause of these issues is not moral weakness, but rather the structure of society. It singles out particular classes as the "oppressors" and promotes popular struggle against these classes as being the solution to society's ills.

The hatred and struggle of communist politics are not limited to the antagonism between workers and capitalists. Cuban communist leader Fidel Castro said that the enemy of the Cuban people was the corruption of former President Fulgencio Batista and his supporters and that supposed oppression by large plantation owners was the source of inequality and injustice. The Communist Party promises that by overthrowing the so-called oppressors, an egalitarian utopia can be created. Castro and his fellow revolutionaries used this promise to take over Cuba.

In China, Mao's innovation was to promise the peasants ownership of the land they worked on, the workers ownership of their factories, and the intellectuals freedom, peace, and democracy. This turned peasants against landlords, workers against capitalists, and intellectuals against the government, allowing the Chinese Communist Party to seize power.

In Algeria, communist leader Ahmed Ben Bella stirred up hatred between different religions and ethnic groups: Muslims against Christians, and the Arabs against the French. This became Ben Bella's springboard to secure communist rule.

The Founding Fathers of the United States built the country on the principles outlined in the Constitution. Family, church, and community formed strong bonds across American society, which became ever more prosperous throughout the nineteenth and twentieth centuries. The success of the American Dream de-emphasized concepts of social class and made it difficult to concoct class struggle in the United States.

But communism uses whatever opportunity it can to promote division. Using labor unions, it magnifies conflicts between employees and employers. It uses racial divides to foment struggle between different groups. It promotes the women's rights movement to foment struggle against the traditional social structure. It creates divisions around sexual orientation, using the LGBT movement. It divides the believers of different religions and uses "cultural diversity" to challenge traditional Western culture and heritage. It divides people of different nationalities by pushing for the "rights" of illegal immigrants and creating conflicts between foreigners and citizens. It pits illegal immigrants and the general public against law enforcement officers.

As society becomes increasingly atomized, a single misstep can trigger a struggle. The seeds of hatred have been planted in the hearts of the masses, and this is precisely the sinister aim of communism. Lenin is widely quoted as saying, "We can and must write in a language which sows among the masses hate, revulsion, scorn and the like toward those who disagree with us." [9] The political tactics used in the West employ all sorts of "social justice" issues to incite hatred and intensify social conflict.

In the 1931 Scottsboro Boys case, nine black boys were accused of raping two white women, triggering severe racial discord across the country. The Communist Party USA (CPUSA) sprang into action, using the incident to attract many new followers, including Frank Marshall Davis, future mentor to the 44th president. The goal of the American communists in the Scottsboro Boys case was not merely to boost Party membership among the black population and progressive "social justice" activists, but to vilify America as a country rife with inequality and racial discrimination. Claiming that these were the prevailing conditions throughout the entire country, they promoted communism and leftist ideology as the only means of liberating Americans from this supposedly pathological and evil system.

In 1935, riots broke out in black communities in New York's Harlem neighborhood following rumors that a black teen had been beaten to death after he was caught shoplifting. (In reality, the Puerto Rican teen had bitten a shop assistant and was himself unscathed.) The CPUSA jumped at the chance to organize protests, according to Leonard Patterson, a former Party member who had played a role in the incident. Patterson described how communists were specifically trained in Leninist tactics for instigating and inflaming conflicts, such as transforming protests into violent riots and street fighting, as well as deliberately fabricating conflict where there was none to be found. [10]

In contemporary America, communist groups have been involved in every large-scale social conflict or riot. In 1991, footage widely broadcast by the media showed Rodney King, a black resident of Los Angeles, being beaten by white police officers after a high-speed chase. The widely viewed clip cut out the first 15 seconds of footage, which showed King, a paroled felon, resisting arrest and behaving belligerently, though his vehicle companions had complied with police. The four officers involved in the incident were ultimately acquitted of criminal charges. After the verdict, a crowd of protesters outside the Los Angeles Police Department's headquarters was about to disperse when something suddenly spurred them to riot. Someone hit the back of a passing car with a metal sign, and the protest swiftly descended into violence, with burning, smashing, and looting. [11]

When asked about the participation of communists in the incident, Los Angeles County Sheriff Sherman Block said that there was no question that the Revolutionary Communist Party (RCP) was involved in the rioting, looting, and arson. During the events, fliers circulated by various communist groups, like the RCP, the Socialist Workers Party, the Progressive Labor Party (PLP), and the CPUSA, could be found all over the streets and college campuses. One of the fliers distributed by the PLP read: "Avenge the King verdict! ... All the racist cops must pay! ... Turn the guns around! Soldiers unite with the workers!" According to a police officer in the Los Angeles Police Department, people were already handing out such fliers before the verdict was announced. [12]

Whatever the profusion of organizations that incite riots and violence in Western society today may call themselves, be it "Indivisible," "Anti-Fascist," "Stop Patriarchy," "Black Lives Matter," or "Refuse Fascism," they are all communist groups or proponents of communist ideas. The violent Antifa group consists of people of various communist leanings, such as anarchists, socialists, liberals, social democrats, and the like. Refuse Fascism is a radical group founded by leftists including those from the Revolutionary Communist Party, USA. The group was behind many large-scale protests aiming to overturn the result of the 2016 US presidential election.

Under the guise of exercising free speech, these groups work tirelessly to provoke conflicts in Western society. To understand their real objective, one need only look at a 1943 directive by the CPUSA to its members:

When certain obstructionists (to Communism) become too irritating, label them, after suitable buildups, as fascist or Nazi or anti-Semitic and use the prestige of antifascist and tolerance organizations to discredit them. In the public mind, constantly associate those who oppose us with those names which already have a bad smell. The association will, after enough repetition, become 'fact' in the public mind. Members and front organizations must continually embarrass, discredit and degrade our critics. [13]

4. Politics Through Violence and Lies

In communist doctrine, no means are considered too excessive. Communist parties publicly proclaim that violence and lies are their tools for conquering and ruling the world. From the first appearance of the communist regime in the Soviet Union to today, within only a century, communism has caused the deaths of at least one hundred million people. Communist Party members have abducted, tortured, murdered, destroyed, and lied. They have used every extreme method possible. The degree of their evil is shocking. Furthermore, participants profess to have no regrets.

The lies fabricated by communists vary in size, both in communist countries and in the West. They range from relatively small lies, such as a hoax, fake news, or the framing of a political opponent, to a series of systematic lies of considerable scale through complex operations. For instance, the CCP staged a self-immolation incident in Tiananmen Square and blamed members of the spiritual practice Falun Gong — all to incite public hatred against the practice.

Big lies, or great deceptions, are also used, and this is the hardest to manage, because the big lies are almost equivalent to the entirety of communist ideology. Their scale is so enormous, their operations so

multifaceted, their duration so long, and the people they touch so numerous — including some who are sincerely dedicated to the cause — that the truth of the situation is lost. The communist spectre fabricated the lie that a “great unity” was the goal of communism. Because this claim cannot be disproven in the short term, it was the deception on which the entire communist project was based. Communists claim that they are establishing a heaven on earth, but this is precisely their greatest lie, and the only fruit this lie has borne is a hell on earth.

The previous chapter analyzed how communism usurped the notion of progressivism through yet another Great Deception. In the past few decades, communism has hijacked a number of social movements and brought people to turmoil and revolution, which will be discussed in later chapters.

a. How Communism Uses Violence and Lies

Communist parties encourage class conflict — and this conflict is a struggle to the death. As The Communist Manifesto states: “The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions.” [14] Lenin wrote in The State and Revolution: “We have already said above, and shall show more fully later, that the theory of Marx and Engels of the inevitability of a violent revolution refers to the bourgeois state. The latter cannot be superseded by the proletarian state (the dictatorship of the proletariat) through the process of ‘withering away,’ but as a general rule, only through a violent revolution.” [15]

During the process of seizing power — as seen during the Paris Commune, the Russian Revolution, or the CCP’s rise — communist parties use extremely violent and bloody methods. Regardless of whether their enemies are young or old, healthy or weak, communist parties burn, rob, and murder them; they exhibit a wickedness that shocks the soul. So numerous are the crimes that have been committed under violent communist regimes that they are impossible to count.

The communist cult employs lies and violence to maintain power. Lies are lubricants for the violence and also a way of enslaving the public. Communist parties are willing to promise anything, but never consider making good on their promises. To satisfy their needs, they change their stories as much as they like, with no moral baseline and no sense of shame.

Mao, Ben Bella, and Castro all claimed they would never establish totalitarian regimes. But once in power, they immediately initiated high-pressure totalitarianism, carrying out purges within the party as well as persecution campaigns against dissidents and the ordinary public.

Additionally, language manipulation is one of the main methods the communist cult uses to deceive people — that is, altering the meanings of words and even turning words into their opposites. As the altered language is repeatedly used, its distorted meanings become deeply rooted in people’s minds. For example, “God” is equated with “superstition”; “tradition” is equated with “backwardness,” “foolishness,” and “feudalism”; “Western society” is equated with “hostile” or “anti-China forces”; and the “proletariat” becomes “the masters of state-owned assets.” Though the people have no power under communism, the communists say that “all power belongs to the people.” Pointing out injustices is labeled as “inciting subversion of state power.” Therefore, when talking to those who have been deeply

poisoned by the communist cult, people tend to find that the two sides often lack a shared basis for communication because they cannot even agree on the meanings of words.

The cult of communism not only tells lies itself, but also creates an environment to make the entire population join it in lying — including through forced political study, mandatory statements of one's political stance, and political vetting. This is meant to force people to say things they don't believe and thus demoralize them and degrade their sense of right and wrong. After people become aware of communist fabrications, they respond with their own lies. The communist cult knows that people are lying to it, but this is acceptable because lying itself is part of the game. What's dangerous for communists is when people start telling the truth.

The enforcement of a culture of falsehood is a means of moral degeneration engineered by the communists. This book has noted repeatedly that the CCP regime desires not only to kill the physical body, but also to engender extreme moral corruption. In this regard, the communist spectre has partially achieved its goal.

b. Instigating Violence in the West

The communist spectre is composed of the elemental force of hatred, and its theories are infused with hate. It promotes class struggle and attributes the root of every problem to traditional social structures. It talks about the rich exploiting the poor in order to incite grudges and hatred against the rich and incite revolution and violence. With the expansion of communist movements, its manipulation, violence, and lies have become commonplace in the West and have filled society with rancor.

A society with a greater tendency toward violence will become less stable and more divided. In American society, some politicians and political operatives attack their enemies by unscrupulous means, like deception, personal attacks, and the like. These days, the irreconcilable differences between the two major parties make them appear as incompatible as fire and water.

Left-leaning parties and politicians claim that they'll protect the rights of the people and follow the regulations of a democratic society. But when they come to power, under the influence of the communist spectre, they use all methods to suppress dissent and arbitrarily deprive others of their rights.

Not everyone wants conflict, but it only takes a few core communist activists to stir things up. After the 2016 presidential election, Antifa extremists locked onto their target — conservatives — and went after them at rallies and elsewhere. They stopped supporters of the president and conservative thinkers from speaking at events and, in some cases, even physically attacked them.

In June 2017, Steve Scalise, the House of Representatives majority whip, was shot and wounded by a supporter of another party while attending a baseball practice. One leftist official from Nebraska even said he was "glad" that Scalise was shot and wished that he had died. That official was soon removed from his post as a committee chairman at the state level of his party.

c. Confusing the West With Lies

Communism has a negative reputation in the West, so lying is its only means of expanding its influence. Some politicians promote policies that are basically communist but come packaged under another name, using slogans like “freedom,” “progress,” and “the public interest.” For instance, the establishment of a socialized health care system isn’t called socialist, but instead “Medicare for all” and “universal health care,” or it’s justified as being supported by public opinion. When leftist politicians want to force employers to pay a minimum wage, they call it a “living wage.” They make empty promises to get elected, similar to what communist parties do gain power. In fact, their goal is to advance socialism, and their tactics mirror the communist promises of creating “heaven on earth.”

Specifically, politicians use warped and redistributionist fiscal and tax policies — such as giving tax incentives to trade unions, government programs, and minority enterprises — while increasing taxes on other enterprises and the wealthy. The result is that the beneficiaries of those policies (including the poor, trade unions, and so on) become reliant on the politicians who favor them, and then support them in elections. Such politicians then have a stable, long-term hold on that area, and can build their political machine. At the same time, businesses are squeezed financially and thus shrink, go out of business, or move, resulting in a constant decrease in tax revenue and job opportunities in the city, eventually causing the city to go bankrupt.

In the past, people believed that the United States was a truly free society and the last bastion against communism. But today, people see clearly that high taxation, a highly developed welfare state, collectivism, big government, social democracy, “social equality,” and the like — all derived in one way or another from socialist and Marxist-Leninist ideological DNA — are enshrined in policies and put into practice. In particular, the younger generation simply isn’t aware of the history of brutality in communist countries. They yearn for and pursue an illusory ideal, and are deceived by the new guise that communism has taken on. The result is that they unknowingly walk on the road to ruin.

5. The Road to Totalitarianism

The totalitarian control exercised by communist regimes over the lives of their subjects is well-documented. But communism’s ideological offshoots in democratic countries are stealthily working toward the same goal through advocating laws that aggressively expand government power and increase regulation over society and the economy. More frightening is the fact that today’s authoritarians have science and technology at their disposal, giving them powers of surveillance and social control on a scale the tyrannies of the past could scarcely have imagined.

a. Eradicating Free Will and Suppressing Moral Agency

When human beings follow the traditional values established by the divine, the development of their culture will follow an orthodox path, allowing them an important channel to connect with the divine. The different social and political systems seen across humanity are likewise derived from their respective cultures.

People are endowed by the Creator with free will and the ability to manage their own affairs. They must manage themselves through self-discipline, moral conduct, and responsibility for themselves and their families. After studying American politics in the nineteenth century, the French political philosopher Alexis de Tocqueville came to greatly appreciate American society. He was impressed with Americans' ability for introspection, their understanding of evil, their willingness to solve problems with patience, and the general lack of violence in solving social problems. He thought that the greatness of the United States lay in its ability to correct its own mistakes.

What the communist spectre wants, on the other hand, is to instigate people to oppose tradition and morality, and to block the path for people to incline toward goodness and toward the divine. People in communist countries are transformed from being God's people to becoming subjects of the devil, all without noticing it. In communist countries, the government monopolizes social resources so that everything must be carried out by following the instructions of communist party leaders, who themselves must exhibit sufficient "party nature" if they are to survive the vicious factional struggles that characterize communist regimes. Ordinary citizens or the rank-and-file cadres who try to follow their conscience and act morally almost invariably end up violating the party's ideological line, and are either demoted or labeled enemies of the state. They then become the underclass, forced to struggle at the bottom of society.

In free societies, governments are also moving toward authoritarianism, with "big government" coming to control almost everything. One of the key features of authoritarian politics is a strong central government that plans and directs the economy. At present, Western governments have tremendous power to intervene in and control the economy to achieve government plans; they use the instruments of state revenue and expenditures, taxation, and debt financing.

Expansion of the central administrative power, local governmental control over the lives of citizens, and numerous laws and court rulings have resulted in an all-round expansion of governmental power and unprecedented societal control. "Political correctness" is an excuse to deprive people of their freedom of speech. Those who openly denounce sinister policies are dismissed as engaging in "hate speech." Those who dare to oppose political correctness are marginalized, isolated, in some cases fired, and in extreme instances threatened or attacked.

Deviated political standards have replaced upright moral standards. These standards are then enforced with the power of the law, regulation, and public attacks, thus creating an atmosphere of social terror and pressure. This social terror can then suppress people's free will and their freedom to pursue kindness. This is the essence of totalitarian politics.

b. Totalitarianism via Welfare, Technology, and Excessive Regulation

Contemporary Western society is now rife with laws and regulations governing the minutia of nearly every aspect of society, from workplace practices to the raising of children. State welfare is increasingly seen as a default necessity, rather than as a form of emergency aid for the truly disadvantaged. Advances in technology have enabled governments to enforce their red tape on a scale never before possible. Encouraging and accelerating this process are leftist groups and politicians, who market it as progress.

In fact, the expansion of government oversight and state welfare poses a grave threat to liberty and morality. In the nineteenth century, Tocqueville observed that “if despotism were to be established amongst the democratic nations of our days, it might assume a different character; it would be more extensive and mild; it would degrade men without tormenting them.” [16]

From the federal level down to the state, county, and municipal levels, thousands of new laws are passed every year. Just about everything has a law or rule limiting it. The US tax code is tens of thousands of pages long, while the recent health insurance law amounts to over twenty thousand pages. Even judges and lawyers cannot comprehend all the laws, not to mention an average citizen. A person can break a law without even realizing it.

Furthermore, no matter how perfect the law may be, it is only an external form of restraint and cannot govern the human heart. As Lao Tzu said, “The more laws are promulgated, the more thieves and bandits there will be.”

People ignore the fact that social problems are caused by unleashing the evil side of man. As they create more and more laws, ignoring the crux of the matter, a vicious cycle is formed, and society begins its step-by-step march toward totalitarianism.

Throughout history, competent governments maintained the ability to allocate resources to the poor, such as during times of famine, drought, or flooding. Meanwhile, charities existed organically in local communities and religious organizations. The British jurist A.V. Dicey observed that in the twentieth century, however, governments began to see the welfare of individuals as something to be regulated and provided for by taxation:

Now before 1908 the question whether a man, rich or poor, should insure his health, was a matter left entirely to the free discretion or indiscretion of each individual. His conduct no more concerned the State than the question whether he should wear a black coat or a brown coat. But the National Insurance Act will, in the long run, bring upon the State, that is, upon the taxpayers, a far heavier responsibility than is anticipated by English electors. ... [Unemployment insurance] is in fact the admission by the State of its duty to insure a man against the evil ensuing from his having no work. ... The National Insurance Act is in accordance with the doctrines of socialism. ... [17]

However, large government-established welfare states are riddled with inherent weaknesses. There is no such thing as a free lunch. High levels of welfare are based on high taxation, which causes all manner of social ills. The Nordic model of socialist welfare was once considered a positive example of socialist prosperity to be imitated by the West, yet in Northern Europe, the tax rate-to-GDP ratio is among the highest in the world, with many of the countries' tax rates hovering at around 50 percent.

Analysts have pointed out several fatal problems with socialist medical welfare. It is unsustainable, as people want to benefit from free services more than they pay into them. There are no rewards or penalties for performance, and medical industry practitioners don't need to assume any legal responsibility for what they do. It causes huge losses to the government: People steal through loopholes, abuse the system, and engage in underground trade. The government decides the life and death of the people through the medical system, and it's plagued by bureaucracy. [18]

In 2010, a 32-year-old man named Jonas in northern Sweden had to suture his own bleeding wound after waiting hours for medical care. After accidentally cutting himself while renovating his home, he

first went to an outpatient clinic, which was closed, then went to the emergency room. There, he waited for an hour for assistance as his wound continued to bleed. Finally, noticing a needle and thread that the nurses had left out, he attempted to treat himself. The hospital staff later reported him for violating the law by using hospital equipment without authorization. [19] This is just one example of how a socialized welfare scheme can lead to ridiculous outcomes. Because everyone wants free medical care, resources are abused. The clash between limitations on resources and the demand that things be free causes imbalances in the supply and demand equation. The lack of supply means long wait times and inadequate care. Those who really need care are thus harmed by socialized medicine.

In addition, while cradle-to-grave welfare appears desirable to many, the population's dependence on the government lays down the foundation for an autocratic regime. This principle is reflected clearly in the Marxist understanding that socialism is merely the primary stage of communism.

Greater involvement by the authorities in the regulation of society or in the lives of individual citizens requires larger systems of state control: the hiring of personnel and drafting of regulations require money, which is generated from taxation. With the expansion of the state also comes the creation of powerful political cliques that have a vested interest in keeping and enlarging the scope of their authority.

Technology makes it even more convenient for governments to control their populations. The Chinese Communist Party is the most obvious representative of this issue, but the same dangers are present in Western countries, particularly in Europe, where socialist programs are already ubiquitous.

Today's China has the largest surveillance system in the world. In public places and on the roads, surveillance cameras are everywhere. In just minutes, faces on a blacklist can be pulled from a sea of 1.4 billion people. The surveillance software embedded in WeChat on cellphones enables open surveillance, and privacy is completely absent for anyone with a cellphone. There is simply nowhere to hide.

As technology becomes more and more advanced and governments become bigger and bigger, a continuation on the path of socialism in the West would result in a similarly horrifying fate — of being constantly monitored, pressured, and managed. This ultimate scenario is by no means an exaggeration.

In addition to physical surveillance and censorship, the government can also utilize big data and financial information to have targeted citizens fired from their jobs. Banks can be made to cancel their mortgages. A government with these technological means can revoke the licenses of disobedient citizens and cut off their access to the welfare that, because of other economic policies, is their only means to maintain their livelihood.

6. Communism's Threat to Basic Values

Communist ideologies have wreaked havoc in the political sphere for centuries. In the East, communist regimes mobilized the forces of the state to crush political opponents, destroy traditional culture, and kill tens of millions of people. In the West, left-wing movements have steadily taken over the democratic process. While eschewing overt violence and dictatorship, the policies they advocate follow the same philosophy of struggle.

Lust for power, wealth, and fame have existed as long as humanity itself, as everyone harbors the capacity for evil as well as good. Taking advantage of the moral weaknesses inherent to human nature, the spectre of communism has cultivated networks of “agents” around the world.

Due to communist infiltration, today’s Western societies are divided to an unprecedented degree, with the Left using all its power to obstruct and thwart those who hold traditional views in politics. It is no exaggeration to say that the West is now in a war over its own values.

Leftist political influence has proven extremely resistant to the attempts taken to weaken or reverse it. Politicians and activists under communism’s sway collude with the media to discredit the opposition and spread misleading information to confuse the public. Left-wing officials ignore or obstruct government decrees, divert public resources to support their ideological agendas, and enact policies that exacerbate social division and conflict.

In 2018, according to a poll conducted by The Associated Press-NORC Center for Public Affairs Research, more than 80 percent of respondents said they believed that Americans were heavily divided on important values and that the country was more deeply divided on politics than in the past. [20]

The state is unmatched in its ability to marshal human and economic resources. Wielded properly, political power can bring great benefit to the entire nation, and improve the international community. But as seen throughout history, and in the history of the communist movement, abuse of that power leads to monstrous crimes.

Former US President Reagan said in his first inaugural address: “From time to time, we have been tempted to believe that society has become too complex to be managed by self-rule, that government by an elite group is superior to government for, by, and of the people. But if no one among us is capable of governing himself, then who among us has the capacity to govern someone else?” [21] President Donald Trump said that in the United States, “we don’t worship government — we worship God.” [22]

The unity of a country requires a common set of values and a shared culture. Although doctrines differ among religions, the standards for good and evil are similar. In the United States, this makes it possible for people of different ethnic and cultural backgrounds to live side by side in harmony. However, when the people are divided over questions of basic morality, the very survival of the country is at stake.

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Chapter Nine: The Communist Economic Trap

Table of Contents

Introduction

1. State Ownership and Planned Economies: Systems of Slavery

- a. State Ownership: A Totalitarian Yoke
- b. Economic Planning: Destined to Fail

2. Western Countries: Practicing Communism by Another Name

- a. High Taxes and Welfare
- b. Aggressive Economic Interventionism in Western Countries
- c. How Socialist Economics Leads to Communist Totalitarianism

3. The Dystopian Socialism of the Chinese Communist Party

- a. The Chinese Economy: No Relaxation of Communist Control
- b. The Truth Behind China's Economic Rise
- c. Consequences of the Chinese Economic Model

4. The Ravages of Socialism in the Developing World

- a. Eastern Europe: Haunted by Socialism
- b. How Socialist Economics Failed Developing Nations

5. Marx's Theory of Exploitation: An Inversion of Good and Evil

6. Hatred and Jealousy: The Origin of Absolute Egalitarianism

- a. Economic Egalitarianism: A Stepping Stone to Communism
- b. Communism's Use of Unions to Undermine Free Societies

7. Communist 'Ideals': Tempting Man Toward His Own Destruction

8. Morality, Prosperity, and Peace

References

Introduction

Communism's influence is present in every sector of our present economic system. With the trend of ever-expanding government being the norm, virtually every country on earth is moving away from classic free-market principles and gravitating toward communist or socialist economics.

Looking at the countries that abandoned communism or the socialist economic model after the fall of the Soviet bloc, one would think that the communist spectre had failed in its goals. But the reality isn't so simple. The spectre's methods do not follow a rigid pattern. For the sake of a greater objective, it may abandon certain forms while adopting others to suit the historical or social situation. Nowhere is this truer than in the economic sphere.

More than 150 years ago, Karl Marx advocated the abolition of private property and ascendance of state ownership in his book *Das Kapital*. Totalitarian communist states tried to achieve this objective directly, using terror, violence, and mass murder. But as overt communist doctrine lost its appeal, leftists in democratic countries devised nonviolent forms. The multitudinous strains of socialism and communism they created and introduced throughout the years defy easy classification.

In addition to curtailing basic rights to private property and enterprise, communist economic policy fosters corruption and contributes to the erosion of traditional culture. To preserve their prosperity, way of life, and moral foundations, nations around the world must awaken to communist subversion in the economic realm, and take measures against it.

1. State Ownership and Planned Economies: Systems of Slavery

Heaven created man, endowed him with wisdom and strength, and decreed that in his life he would reap rewards for his labor — and thus be able to obtain enough to secure his life. The Declaration of Independence states, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." [1] Naturally, these rights include the power to possess and allocate property and assets.

In contrast, Marx and Engels stated in *The Communist Manifesto*, "The theory of the Communists may be summed up in the single sentence: Abolition of private property." [2] This is a reference to state ownership, which, under a planned economy, is mandatory. In communist planned economies, the means of production are directly controlled by the state. The essence of this system violates heaven's principles, runs contrary to human nature, and, ultimately, is a form of slavery.

a. State Ownership: A Totalitarian Yoke

Anti-communist pioneer Fred Schwarz told the following joke in his book *You Can Trust the Communists ... to Be Communists*, about an interviewer who visits first a Soviet automobile plant and then an American one:

“Who owns this factory?”

“We do,” they replied.

“Who owns the land on which it is built?”

“We do.”

“Who owns the products of the factory when they are made?”

“We do.”

Outside in a corner of a large park were three battered jalopies. The visitor asked, “Who owns those cars out there?”

They replied, “We own them, but one of them is used by the factory manager, one is used by the political commissar, and the other is used by the secret police.”

The same investigator came to a factory in America, and said to the workers, “Who owns this factory?”

“Henry Ford,” they replied.

“Who owns the land on which it is built?”

“Henry Ford.”

“Who owns the products of the factory when they are made?”

“Henry Ford.” Outside the factory was a vast park filled with every make and variety of modern American automobile. He said, “Who owns all those cars out there?”

They replied, “Oh, we do.” [3]

This story vividly displays the consequences and differences between systems of private and state ownership. Under the system of state ownership, resources and the gains from labor are nationalized. Gone are the mechanisms that motivate individual enthusiasm, ambition, and innovation, along with the sense of responsibility conveyed by personal property rights. In name, state ownership means that the wealth of a country is shared by all citizens, but in practice, it means that the privileged class monopolizes resources and looks after itself first.

The ultimate factor in economic growth is people. State ownership chokes people’s vitality and motivation to be productive. It undermines morale, promotes inefficiency, and creates oversupply or gross shortages. From Soviet collective farms to the people’s communes in China to failed collectivization in Cambodia and North Korea, the system of state ownership brings starvation wherever it goes. For example, the man-made famine in China killed tens of millions of people between 1959 and 1961.

Both evil and kindness exist in mankind. Private property ownership allows man to develop integrity and encourages labor and thrift. Collective property ownership, however, encourages the evil in human nature, promoting jealousy and laziness.

Austrian economist and philosopher Friedrich Hayek wrote that the growth of civilization relies on social traditions that put private property at the center. Such traditions spawned the modern commercial system and its attendant economic growth. This is an organic, self-generating order that does not require a government to function. Yet communist and socialist movements seek to shape the world according to their wishes — what Hayek called their “fatal conceit.” [4]

If private ownership and freedom are inseparable, then the same principle applies to state ownership, wed as it is to dictatorship and suppression. The system of state ownership nationalizes resources, degrades economic productivity, and turns people into the country’s servants and slaves. All people

must obey the commands of the central party, and any ideas and voices inconsistent with the regime can be shut down. People are then powerless against state intervention.

Thus, the elimination of private ownership and the establishment of state ownership inevitably leads to totalitarian outcomes. Collectivism is a yoke affixed on the necks of humans by a totalitarian state. Freedom is stolen — including the freedom to be upright — and everyone is forced to follow the moral commands of the communist regime.

If power is privatized and wealth collectivized, disaster awaits mankind.

b. Economic Planning: Destined to Fail

Under a planned economy, an entire society's production, allocation of resources, and distribution of products are based on a plan established by the state. This is completely different from supply and demand economics in a free market.

The planned economy has natural and obvious defects. First, it requires the collection of a huge amount of data in order to make reasonable arrangements for production. For any country, especially a modern state with a large population, the amount of required information is unimaginably large and impossible to process. For instance, the former Soviet Union's commodity pricing bureau had to set prices for twenty-four million different kinds of goods. [5]

The complexity and variability of society and people cannot be solved through a unified planned economy. Even with the use of modern big data and artificial intelligence, human thoughts cannot possibly be inputted as variables, and so the system will always be incomplete.

Economist Ludwig von Mises discussed the relationship between socialism and the market in his article "Economic Calculation in the Socialist Commonwealth." [6] He notes that without a real market, a socialist society isn't able to make reasonable economic calculations. Thus, the distribution of resources cannot be rationalized, and the planned economy fails.

Additionally, economic planning requires coercive state control of resources. This ultimately requires absolute power, quotas, and commands. When the requirements of the real world fail to conform to state planning, state power tramples on natural economic trends, thus causing the mass misallocation of capital and all its attendant problems. The planned economy uses the limited power and "wisdom" of government in a doomed attempt to play God.

Moreover, an economics of power is first of all beholden to politics, rather than to the actual needs of the people. Economic planning and authoritarian politics are inseparable. Because national plans are inevitably flawed, when problems arise, the plans will be challenged both inside and outside government. Those in power then feel that their authority is being challenged and will fight back with political pressure and purges. Mao Zedong, for instance, ignored the laws of economics and forced through the Great Leap Forward, resulting in a three-year famine that caused tens of millions of deaths. This led to serious challenges to his leadership position in the Communist Party, which is a key reason he later launched the Cultural Revolution.

The disastrous effects of the planned economy and collective ownership have been fully exhibited in the current conditions of Chinese state-owned enterprises (SOEs). In recent years, a large number of Chinese SOEs have stopped or slowed production, have suffered losses every year, or have become insolvent. They rely on government subsidies and rolling bank credit to maintain operations. They've essentially become parasites on the national economy, and many are widely known as "zombie enterprises." [7] Among the 150,000 state-owned enterprises in China, with the exception of state monopolies in the lucrative sectors of petroleum and telecommunications, other SOEs report minimal profits and suffer serious losses. By the end of 2015, their total assets accounted for 176 percent of GDP, debt accounted for 127 percent, and earnings accounted for only 3.4 percent. [8] Some economists believe that these zombie enterprises have essentially hijacked China's economy, which for many years has remained dependent on cheap manufacturing made possible by extreme exploitation of low-wage workers and a complete disregard for the environment.

Meanwhile, economic planning deprives people of their freedom and forces the state to look after them. All aspects of people's lives come under the control of the state, which locks people in an invisible prison, seeks to abolish free will, and alters the parameters of human life established by the divine. The essence of the project is about turning people into slaves and machines. This is yet another manifestation of the communist revolt against the divine and natural law.

2. Western Countries: Practicing Communism by Another Name

For individuals, Marxism's "abolition of private property" entails the "abolition of bourgeois individuality, bourgeois independence, and bourgeois freedom." For society, it means that "the proletariat will use its political supremacy to wrest, by degree, all capital from the bourgeoisie, to centralise all instruments of production in the hands of the State, i.e., of the proletariat organised as the ruling class." [9]

Many economic policies or structures may not appear socialist on the surface, yet they play the role of restricting, weakening, or depriving people of the right to private property. Others weaken the mechanics of free enterprise, expand government power, and lead society further down the road toward socialism. The methods used include high taxation, generous social welfare, and aggressive state interventionism.

a. High Taxes and Welfare

High taxation is a covert way to gradually phase out the system of private ownership. The end result of high taxation is the same as the state ownership and "egalitarianism" imposed by communist regimes, with the only difference being whether nationalization is effected before or after production.

In the West, production is controlled privately, but the revenue is converted into state assets via taxes and redistribution schemes. This wealth-taking is achieved legally through democracy and legislation rather than through killing and violence.

An important feature of the communist or socialist economics seen in Western countries is robust social welfare, which is used to gradually erode moral wisdom and freedom. While some government aid is reasonable — such as social security for victims of disasters or accidents — it is easy for welfare to become a convenient instrument of deception. Its positive aspects become the excuse for increasing taxes and government control. In this regard, generous welfare has already achieved the same destructive consequences to people, society, and moral values as do overtly communist economics, without the need for violent revolution.

Social welfare in developed Western countries consumes a large portion of revenue, which comes from taxes transferred from private wealth. All socialized benefits must ultimately be paid for by the people, via taxes or national debt. There is no other method to maintain this level of government largesse. In the United States, more than half of the tax revenue is spent on Social Security and medical care. More than 80 percent of this money comes from personal income taxes and Social Security taxes; 11 percent is from corporate tax. [10] This kind of massive government spending only began in the past century.

In 1895, the US Supreme Court declared income taxes unconstitutional. The decision stood until the 1913 ratification of the 16th Amendment. Data from fifteen countries in the year 1900 show that only seven imposed an income tax, with Italy leading at a rate of 10 percent. Australia, Japan, and New Zealand had income tax rates of about 5 percent.

By 2016, according to data on thirty-five market economies published by the Organization for Economic Cooperation and Development (OECD), twenty-seven countries had an income tax rate higher than 30 percent. The countries with the two highest income taxes, at 54 and 49.4 percent, are both in Europe. [11] On top of this, eating or shopping in Europe usually adds more than 20 percent in sales tax. Corporate and other taxes further add to the overall tax burden.

High taxation burdens not only the wealthy, but also those at the bottom of the tax scale. While the rich often have various legal means of shielding themselves from taxes, the poor's welfare benefits disappear as their income increases beyond a certain threshold. After taxes, this income is often less than what they received on welfare. People are effectively penalized for working harder and thus incentivized to stay on welfare.

Expansive Welfare

In modern society, vast welfare systems have been expanded to cover unemployment, medical care, pensions, occupational injury, housing, education, child care, and more, far beyond traditional concepts of aid for those in immediate need.

A report from The Heritage Foundation shows that in 2013, more than one hundred million people in the United States, or about a third of the population, received welfare benefits (excluding Social Security and Medicare) worth an average of \$9,000 per recipient. [12] According to Census Bureau data from that year, 14.8 percent of the population were classified as living below the poverty line — basically the same rate as in 1967, a few years after President Lyndon B. Johnson declared “unconditional war on poverty in America.” This suggests that greatly expanding welfare benefits — as was done under Johnson's administration — hasn't achieved the goal of reducing the percentage of people living below the poverty line.

As of 2014, in the fifty years since Johnson launched his War on Poverty, American taxpayers spent \$2.2 trillion on welfare. Yet, as statistics from the US Census Bureau show, the poverty rate has remained steady for the past forty years. [13]

Moreover, poverty is calculated by income and doesn't factor in the various benefits afforded to welfare recipients, such as food stamps, housing subsidies, and education benefits. Over a century ago, French thinker Alexis de Tocqueville said that by only using poverty thresholds to allocate aid, it is impossible to know whether eligible individuals are actually suffering from circumstances beyond their control or if their misfortune is of their own making. [14]

The deliberate categorization of large numbers of people into the "impoverished" demographic provides ample excuse for the expansion of welfare. Living standards in poverty today are far superior to those in the 1960s. According to a government survey conducted in 1999, 96 percent of parents in impoverished households said that their children had never gone hungry due to inability to buy food. Almost 50 percent of impoverished households lived in detached houses, and 40 percent lived in townhouses. Just 9 percent lived in mobile homes. Eighty percent had air conditioning and two-fifths owned widescreen LCD TVs. Three-quarters of impoverished households owned cars. [15]

Even still, the benefits provided by the US government are below average compared with those of other members of the OECD. Most people living in Nordic countries and other Western European nations enjoy far greater welfare than Americans. In Denmark, for example, even the wealthiest citizens enjoy a cradle-to-grave social safety net that includes free medical care, university education, and other generous benefits. Swedes are entitled to 480 days of paid parental leave when a child is born or adopted. Greeks, prior to their country's economic collapse, enjoyed an annual fourteen-month-worth salary and retirement at the age of fifty-seven. The country spent 17.5 percent of its GDP on pension payments.

The expansion of welfare from its traditional role of emergency aid to long-term benefits for entire populations is, in fact, part of the goal of imposing a communist economy.

Social Benefits, Corruption, and Class Conflicts

From an economic point of view, the essence of welfare is to take money from some people and transfer its value to others. However, it is the government that is responsible for distributing the wealth, usually without requiring anything in return—thus de-emphasizing the wisdom that one must work in order to gain. The loss of this moral principle is particularly evident in Northern Europe.

Swedish scholar Nima Sanandaji demonstrated this point using data from the World Value Survey. In the early 1980s, 82 percent of Swedes agreed with the statement that "it is wrong to receive government benefits that you do not deserve." In the 2010–2014 survey, only 55 percent of Swedes agreed with this statement. [16]

Under a generous welfare system, those who work hard receive fewer returns, and those who are less industrious are rewarded with benefits. Over time, this subtly distorts moral traditions, as those who grew up with high government welfare lose the industriousness, independence, responsibility, and diligence of their forefathers. They take the system for granted and consider welfare to be a human

right. They have formed a habit of relying on the government and even holding it hostage for continuous aid. Thus, social values are changed almost irreversibly.

Expansive government welfare also squeezes out the role of traditional charities, depriving the donors of the opportunity to do good works and the beneficiaries of the chance to feel gratitude. In traditional society, charity was given by one's own choice, either by giving aid directly to the less fortunate or by donating to charitable organizations such as churches. There were clear donors and recipients, and being able to receive assistance was a privilege, not a right. Recipients felt gratitude for the donors' kindness and would be motivated to use the charity to supplement their own efforts to improve their lot. Those who received charity and turned their lives around would be likely to return the favor when others confronted the same challenges they once faced.

Tocqueville noted that charity combined the virtues of generosity and gratitude, which interact mutually to improve society and exert a positive moral influence. Meanwhile, the relationship between givers and receivers functioned to ease conflicts and antagonism between rich and poor, as charitable behavior on the part of individuals connected members of different economic classes. [17]

The bloated system of modern welfare interrupts the relationship between donors and recipients by bureaucratizing the process of charity. The "donors" of today are taxpayers who are forced to give up their wealth, rather than sharing it voluntarily. Meanwhile, recipients of welfare have no connection to their benefactors and feel no gratitude for their sacrifice.

Tocqueville believed that social welfare exacerbated conflicts between the rich and the poor. Having part of their wealth forcibly confiscated, the wealthy would come to resent welfare recipients. Tocqueville said that the poor, too, would feel discontent if they took their economic relief for granted: "One class still views the world with fear and loathing while the other regards its misfortune with despair and envy." [18]

Bloated welfare also becomes a way for the communist spectre to exacerbate jealousy and political conflict. This has been observed in the Greek economic crisis: Among the upper class, tax evasion became a "national sport," according to Greek officials cited by *The Economist*. [19] With reduced tax revenue, the Greek government attempted to cut back on social welfare, only to meet with staunch resistance. So as to not upset its constituents, the government relied on taking out loans to offset diminishing tax revenue, while maintaining the same level of welfare found in other European countries. Greece eventually raised taxes on middle- to high-income earners, farmers, and businesses.

In 2009, an empirical study by Martin Halla, Mario Lackner, and Friedrich G. Schneider showed that social welfare disincentivizes hard work in the long term. The three economists concluded that the dynamics of the welfare state are inimical to the health of a nation's economic base. [20]

The Culture of Poverty

Welfare should be an emergency measure to assist those in genuine need, effective in circumstances such as those involving occupational accidents, epidemics, natural disasters, and so on. It shouldn't become the default form of subsistence, as it is incapable of resolving the dilemma of poverty.

Expanding the criteria that determines who is entitled to welfare creates an atmosphere of negative reinforcement that encourages the misuse of these benefits. For example, the term “disability” is being continually redefined to extend eligibility to more individuals. The result is economic malaise, which causes a regression in social morality.

In 2012, The New York Times ran an opinion article titled “Profiting From a Child’s Illiteracy,” which discusses the impact of welfare policy on low-income families living in the Appalachian Mountain region in the eastern United States. The article describes how impoverished families stopped sending their children to literacy classes in order to qualify for aid. “Moms and dads fear that if kids learn to read, they are less likely to qualify for a monthly check for having an intellectual disability,” the article states. “Many people in hillside mobile homes here are poor and desperate, and a \$698 monthly check per child from the Supplemental Security Income program goes a long way — and those checks continue until the child turns 18.” [21]

The program began about forty years ago with the goal of helping families whose severely physically or mentally challenged children made it difficult for parents to work—about one percent of poor children. By 2012, more than 55 percent of qualifying children were categorized as mentally challenged, but did not have a defined diagnosis. Across the United States, there are now a total of around 1.2 million “mentally challenged” children for whom taxpayers provide \$9 billion annually. [22]

Here, welfare and the flaws of human nature feed each other in a downward spiral. While those who advocate and devise welfare policy may do so with good intentions, the effects of these policies are often detrimental, both to individuals and society as a whole.

Welfare abuse doesn’t just tie down public finances; it also affects the futures of children who grow up inside its system. Research conducted in 2009 found that two-thirds of people who received welfare as children continued to receive it into adulthood. [23]

According to American economist William A. Niskanen, the welfare system has spawned a culture of poverty, which in turn has fed a vicious cycle of dependence on government aid, children born out of wedlock, violent crime, unemployment, and abortion.

Niskanen analyzes state data for 1992 and estimates the potential effects of increasing Aid to Families with Dependent Children benefits by 1 percent of the average personal income. He determined that the number of recipients would increase by about 3 percent; the number in poverty would increase by about 0.8 percent; births to single mothers would increase by about 2.1 percent; and unemployment would increase by about 0.5 percent. Abortions and violent crime would both increase by just more than 1 percent each. [24] Niskanen’s findings suggest that a robust welfare system fosters dependence on the system and discourages personal responsibility.

The disintegration of families is a chief ingredient in the culture of poverty. In a study of historical and contemporary poverty among blacks, economist Walter E. Williams found that in 1925 New York City, 85 percent of black families were two-parent. By 2015, black single-parent households had reached nearly 75 percent. The welfare system incentivizes this phenomenon, as it provides considerably more benefits to single mothers than to those who marry. By purposely remaining single, a parent can access more government subsidies, including welfare payments, housing subsidies, food stamps, and medical care. Welfare has been instrumental in pushing single parenthood, which has proven to cause more poverty.

Alternatively, Williams found that the poverty rate among black married couples had remained in the single digits since 1994. [25]

The Left's Use of Welfare Policy to Gain Votes

While welfare has been ever-expanding over the last few decades, the gap between rich and poor has also continuously increased. The average wage, adjusted for inflation, has increased at a snail's pace, while wealth flows to the most wealthy, resulting in a larger class of working poor. The Left weaponizes these societal issues to push for a bigger government, higher taxation, and more welfare to combat poverty, exacerbating the problems even further.

Leftwing politicians use a variety of election slogans to convince voters of their noble intent, portraying themselves as possessing the moral high ground, despite that they are draining taxpayer money to fund their programs. Their method is to seize the wealth of the upper and middle classes and distribute it among the poor. This system of forced charity conceals the relationship between the donors (taxpayers) and the recipients. Politicians present themselves as the benevolent givers and receive the recipients' gratitude in the form of votes, while telling the recipients that they should resent the "rich" — the actual donors.

b. Aggressive Economic Interventionism in Western Countries

In Western countries, the state, which traditionally only passed and enforced laws, has now become a leading participant in the economic arena. Like a referee joining a soccer match, the state has become responsible for controlling and regulating capital in what used to be a mostly self-regulating economy.

At present, governments in the free world are already practicing interventionism in their national economic systems. One driver of this trend came out of the Great Depression in the 1930s. Following the crisis, Western society was deeply influenced by the economic theory developed by British economist John Maynard Keynes. Keynesian economics advocates active state intervention and regulation of the economy through finance. In his seminal book, *The General Theory of Employment, Interest and Money*, Keynes opposes free market self-regulation and instead favors increased government spending and interventions such as bailouts to stabilize the market.

In a healthy society, the government's role is limited. Only in exceptional situations should the state interfere in the economy, such as during natural disasters or other crises. But today, Keynesian theory has taken root around the world. Governments of virtually all countries are racing to take greater control over their respective economies.

When governments play an active role in the economy, each action creates a massive ripple effect in the markets. New policies and laws can make or break entire industries, forcing many businesses and investors to become overly beholden to government decisions.

Active financial control combined with high-welfare policies has caused many governments to incur huge debt. According to data from the OECD, more than one-third of its member states have government debts higher than 100 percent of GDP. One country's debt has exceeded 237 percent of its

economic output. [26] This presents a major vulnerability for the social and economic futures of many countries.

Nobel Prize-winning economist Ronald Coase wrote multiple research papers on the impact of government intervention. In his work, Coase found that interventionist policy almost always produces negative results. The most probable explanation, he said, is that “the government now operates on such a massive scale that it [has] reached the stage of what economists call negative marginal returns. Anything additional it does, it messes up.” [27]

The Consequences and Reality of Interventionism

There are at least two major consequences of extensive government intervention. First, the power of the state expands in terms of its role and scale. Government officials develop increasing hubris about their ability to interfere with the economy and have the state play the role of savior. After handling a crisis, the government is wont to retain its expanded powers and functions.

Second, interventionism creates more reliance on the government. When the populace encounters challenges, or when the free market cannot provide the desired benefits, the people will lobby in favor of more government intervention to satisfy their demands.

As the power of the state increases, private enterprise weakens and the free market has less space in which to function. People who have benefited from and grown dependent on politicians will increasingly demand that the government take responsibility for allocating wealth, and enact laws to enforce this.

In the West, there is a strong political current pushing society toward the Left. This encompasses followers of the original left wing, including socialists and communists, as well as those not traditionally associated with the Left but who have been co-opted by it. This emboldens leftist politicians to take greater measures to intervene in the economy and interfere with the functioning of private enterprises. This erosion of normal economic activity appears to be caused by various social movements, but in fact, it is the spectre of communism that pulls the strings.

Western governments wield their authority under the banner of equality and other political excuses to increase intervention, while enacting laws to give themselves more permanent power. There is no doubt that this behavior deprives market economies of their principal arbiters — the free will of the people.

The state is essentially expanding its authority over the free market to turn it into a command economy. The long-term implications are that all aspects of the economy and popular livelihood will come under state control. Economic means will be used to consolidate political power, enslaving society and its citizens.

c. How Socialist Economics Leads to Communist Totalitarianism

High taxes, high welfare, and widespread state intervention are manifestations of socialism within Western economic systems. As things stand, the only difference between the planned economies of communist countries and heavy state interventionism in the West is the law and some basic aspects of the system are protecting human rights from total government control.

Hayek, the economist and philosopher, cautioned against state-controlled planning and wealth redistribution, saying that it would inevitably tamper with the market and lead to the rise of totalitarianism, regardless of whether the system was democratic or not. Hayek believed that although the socialism practiced in Europe and North America was different from state ownership and planned economies, it would nevertheless arrive at the same outcome — people would still lose their freedom and livelihood, just in a slower and more indirect fashion. [28]

As has been discussed earlier in this book, Marx, Engels, and Lenin all saw communism as the final goal, with socialism a mandatory step on the journey. A train's destination will not be affected by its stopping at a station along the way — in fact, it might pick up more passengers. Likewise, the spectre of communism is the driving force behind a country's move toward socialism. Once humanity forsakes tradition, whether in the economic sphere or in other areas, and accepts communist ideology, the pace of this development is irrelevant.

The destination at the end of this path is not heaven on earth, but the destruction of humanity. The spectre is not concerned with whether "heaven" is realized or not — this promise is merely bait to lure people to their doom.

3. The Dystopian Socialism of the Chinese Communist Party

In 1978, after state ownership and the planned economy had reduced China to a poverty-stricken disaster, the Chinese Communist Party (CCP) was compelled to introduce economic reforms to keep its hold on power. Embarking on a process of "reform and opening up," the CCP introduced elements of a free market. This led many to believe that the Party had become capitalist, but this was far from the truth.

a. The Chinese Economy: No Relaxation of Communist Control

Out of expedience, the CCP liberalized some aspects of the Chinese economy, such as allowing private business. But the communist cadres have not loosened their grip. Although private enterprises exist, the CCP has never promised the people any fundamental right to private property. All resources and land remain ultimately at the Party's disposal.

At the same time, the CCP imposes strict controls on economic matters, including large-scale national planning. The market is only a means used by the state to stimulate production; it is not truly independent, and neither are there institutions in place to support a free market.

The Chinese communist model is a monstrous combination of socialism, statism, and market economics. There is no rule of law or clear system of property rights. The exchange rate is not allowed to adjust itself naturally. The flow of wealth in and out of the country is controlled, and international firms operating in the country are tightly restricted. The CCP uses government subsidies and export tax rebates to boost exports with the aim of defeating competitors with a price war. This has disrupted the

normal order of world trade. It is precisely for these reasons that the World Trade Organization has long refused to acknowledge China as a market economy.

Many in Western governments harbored the naive hope that economic development would bring political liberalization and democracy to China. Instead, with greater financial means, the CCP subjected its people to more brutal and sophisticated forms of repression. In July 1999, the regime launched the persecution of one hundred million people in China who practiced the spiritual discipline Falun Gong. In order to carry out the nationwide campaign, the CCP greatly expanded and empowered its security forces, pouring funds into advanced surveillance systems and promoting those responsible for “successful” persecution to high-ranking positions. This war against the universal principles of truthfulness, compassion, and tolerance continues to this day. Inevitably, the instruments used to persecute Falun Gong were repurposed to repress other faiths and the general population. Since 2009, the CCP has spent far in excess of 500 billion yuan (US\$75 billion) annually to cover the costs of “maintaining stability,” that is, policing the Chinese population.

b. The Truth Behind China’s Economic Rise

Because of China’s rapid GDP growth over the past forty years, many have come to believe in the superiority of socialist economics. It has made many Westerners, including elites in political and academic circles, marvel at the efficiency of the totalitarian system.

In fact, the economic model the CCP has built cannot be replicated. On the one hand, despite its economic rise, the socialist system has great internal instability. On the other hand, the Party’s model enshrouds an abundance of corruption created by its unscrupulous political system. China’s economic growth has been based in large part on the following factors.

First, the relaxation of the state-owned economy and central planning, and the revitalization of the private sector gave the Chinese economy a powerful productive drive. The Chinese people, who had their industrious potential stifled for decades, showed their desire to rise out of poverty and their drive to do business. Moreover, China’s vast population of more than one billion provided a pool of almost inexhaustible cheap labor.

A second factor was the massive influx of Western capital and technology into China during the reform era. Under the command economy, China’s vast expanses of underutilized land, labor, and markets were like gold for which prices were not yet determined. The combination of capital investment and undeveloped resources ignited the blaze of China’s economic growth. Had it not been for the Party’s totalitarian rule, this fire could have started decades earlier, and in a much more controllable and sustainable fashion.

The scale of Western investment in China is immense. According to published figures, American annual direct investment in China reached almost \$117 billion in 2018, up from \$11 billion in 2000. [29] The total value of foreign capital entering China from 1979 to 2015 amounted to about \$1.64 trillion, according to China’s Ministry of Commerce. [30]

Western countries gave the People’s Republic of China preferential trade status along with broad market access. In May 2000, the US government granted Beijing “permanent normal trade relations.”

On December 11, 2001, China formally entered the World Trade Organization and joined the international market. Consequently, a huge amount of Western wealth was transferred to China, making it the “world’s factory.”

However, it cannot be forgotten that the PRC’s economic power fed on unethical practices: the extreme exploitation of workers, the use of sweatshops and of forced labor in prison camps across the country, the demolition of housing and forced relocation of the occupants, and the like. For the sake of short-term growth, the CCP welcomed environmental destruction and ignored public health hazards in order to squeeze every last drop of profit from its land, people, and resources. The Communist Party took advantage of Western capital, technology, markets, favorable trading status, and cheap domestic production costs to make vast sums in foreign reserves. The trade deficit between the United States and China rose from about \$83 billion in 2000 to more than \$345 billion in 2019.

Eventually, the CCP overturned the conventions of international trade and took full advantage of the opportunities available to it, regardless of whether they were legitimate. It adopted a national strategy of plagiarizing intellectual property in attempts to overtake other countries in industry and technology. This constitutes the biggest case of theft in history. A 2017 report by the Commission on the Theft of American Intellectual Property stated that China’s fake goods, pirated software, and stolen trade secrets caused the United States a loss of between \$225 billion and \$600 billion every year, a figure that did not include losses due to the theft of intellectual property. The report states that over the three preceding years, the United States lost \$1.2 trillion due to intellectual theft, the majority of which was perpetrated by China. [31] A report by the Office of the Director of National Intelligence stated that 90 percent of cyber attacks on US businesses originated from the Chinese regime and inflicted an estimated \$400 billion in total economic damage every year. [32]

The PRC’s economic model utilizes state authority to induce rapid economic development while employing underhanded tactics to increase its competitiveness. It also has encouraged other countries to adopt heavier state intervention. These countries have made the grave mistake of idolizing the Party’s model as a success while ignoring the human and moral tragedies it created.

c. Consequences of the Chinese Economic Model

The CCP’s economic model has put society in moral freefall, exactly in line with the communist spectre’s aim of destroying humankind. The Party’s economic power goes hand in hand with the erosion of morality as it drags people into a bottomless sea of indulgence, toward eventual annihilation.

Today’s China is inundated with fake goods, poisonous food, pornography, drugs, gambling, and gangs. Corruption and debauchery have become achievements to take pride in, while social trust is virtually nonexistent. The widening gap between rich and poor is accompanied by social strife and abuse of justice. In the PRC’s economy of power, Party officials use their authority to amass wealth. The severity of the corruption increases with rank. The misappropriation of billions is a normal occurrence. There is simply no government as corrupt or morally degenerate as the Chinese communist regime.

Within this environment of corruption, citizens turn a blind eye to the suffering of their compatriots. In October 2011, the world was shocked by the death of Yueyue, a two-year-old girl in Guangdong Province who was hit by a truck. Instead of getting out to help, the driver rode over Yueyue again as he

left the scene. Minutes later, another vehicle ran over her legs. Eighteen people walked by without helping Yueyue, until a scrap collector finally moved the crying toddler to safety. She later died in the hospital. International media wondered if China had lost its soul. It might be understandable that people are reluctant to come to the aid of others when there is danger involved, such as in an armed robbery, yet Yueyue did not pose any conceivable threat to anyone as she lay dying in the street.

The communist movement leads to enormous destruction of traditional values and culture, and in communist China, moral standards have already dropped far beyond what one can easily imagine. The harvesting of organs from living people, good people who practice spiritual cultivation and strive for self-improvement, has become a state-sanctioned industrial operation. An unknown number of prisoners of conscience have been killed on operating tables as their organs were plundered for profit. Communists have turned medical personnel, who are supposed to help people, into murderers. The CCP's evil has reached across the world; through economic incentives, the Party entices countries that are supposed to be upholding human rights to turn a blind eye to its crimes.

Economic growth without morality is chaotic, unsustainable, and disastrous. Under the inhumane policies of the CCP, social conflicts abound, and the environment is on the verge of collapse. The consequences of moral decay are fatal. China calls itself a strong country, but its strength is an illusion. Its superficial prosperity, built upon the reckless pursuit of wealth, is doomed to collapse.

There is no good future in store for China if it cannot escape the snare of the CCP. The spectre of communism has no intention of implementing healthy and sustainable growth, as its true goal is to destroy China, and the world.

4. The Ravages of Socialism in the Developing World

a. Eastern Europe: Haunted by Socialism

Nearly thirty years after the fall of the Soviet Union, communism continues to haunt Eastern Europe, as there has never been a full reckoning of the crimes committed by former communist regimes.

The lingering presence of communism can be seen in various facets of Eastern European politics and economics. Russia and Belarus, for example, retain powerful state-owned enterprises, high welfare, and aggressively interventionist policies. During the transitional period from communism, Eastern European countries experienced crises of slow economic growth and high unemployment. All this encouraged the relapse of communism and socialism in new forms. Left-wing parties were animated with renewed vigor, feeding off a sense of nostalgia for the socialist past. [33] The ghost of communism has not been banished.

b. How Socialist Economics Failed Developing Nations

In the developing nations of Asia, Latin America, and Africa, many newly independent countries had declared their allegiance to socialism by the 1960s, with disastrous results. In the early 2000s, Venezuela's economy collapsed as a direct result of its socialist policies. Once the richest in Latin

America, the country is now rife with poverty, crime, and starvation. Zimbabwe was once the richest country in Africa; today, it has sunk into complete catastrophe, with inflation spiralling beyond imagination.

Venezuela: How Socialism Bankrupted a Prosperous Country

Venezuela is blessed with considerable oil reserves. In the 1970s, it was the fastest-growing economy in Latin America, enjoying the lowest level of income inequality and the highest per capita GDP in the region. [34] Venezuela's relatively free economy attracted skilled immigrants from Italy, Portugal, and Spain. Together with the protection of property rights, these factors enabled the nation's economy to grow rapidly from the 1940s to the 1970s. [35]

In 1999, when the new president took office, he embarked on an ill-fated program of nationalization that eventually threw the Venezuelan economy into chaos. The president publicly declared: "We must transcend capitalism. But we cannot resort to state capitalism, which would be the same perversion of the Soviet Union. We must reclaim socialism as a thesis, a project, and a path, a new type of socialism, a humanist one, which puts humans and not machines or the state ahead of everything." [36]

To build socialism, the Venezuelan government requisitioned or nationalized many private companies across industries including oil, agriculture, finance, heavy industry, steel, telecommunications, energy, transportation, and tourist enterprises. This process was ramped up following the president's 2007 reelection. His government expropriated 1,147 private companies between 2007 and 2012, with catastrophic effects.

Companies in once-productive industries were shut down and replaced by inefficient state-owned enterprises, scaring off investors. As production sank, Venezuela turned to relying heavily on imports. Coupled with a series of government interventions involving foreign reserves and price controls, disaster inevitably struck when the price of oil dropped. Some attributed this tragedy to the oil crisis, but according to data provided by the World Bank, seven countries that relied even more heavily on oil exports than Venezuela continued to experience economic growth from 2013 to 2017. [37]

The root cause of Venezuela's dramatic failure was the socialist economic system. Venezuela's economic policy essentially marched to the tune of the ten revolutionary demands Marx proposed in The Communist Manifesto, starting with abolition of private ownership and high taxes and moving to a centralized economy and means of production. [38] Venezuela met its economic fate at the hands of the communist spectre.

Zimbabwe: From Africa's Breadbasket to Land of Famine

After Zimbabwe's declaration of independence in 1980, it endeavored to build a socialist state according to Marxist-Leninist principles. Its first prime minister was a Marxist believer and his guerrillas, guided by Mao Zedong Thought, received unconditional assistance from the PRC. Unlike other African countries that implemented socialism, Zimbabwe did not immediately impose policies of nationalization.

Zimbabwe's economic woes began in 2000 following the start of land reform. Land belonging to white farmers was seized and redistributed among landless blacks, as well as politically connected individuals. Many were inexperienced in farming, and the result was a sharp decline in agricultural productivity. In an attempt to evade the crisis, the Reserve Bank of Zimbabwe printed more money, leading to endless hyperinflation. Figures from the central bank indicate that in June 2008, the country's annual inflation reached 231 million percent. By mid-November 2008, inflation peaked at nearly 80 billion percent, after which the authorities gave up publishing monthly statistics. [39]

In 2008, a great famine struck Zimbabwe. Of the country's sixteen million people, five million were threatened with starvation. Today, malnutrition is chronic and widespread.

Communism plagues the world in ways that can be observed or foreseen across all countries. Developed Western countries are beginning to experience crises. Meanwhile, the tragedy of socialism is already a reality in the developing world. This is the principle: The communist spectre uses economics to promise comfort and satisfaction, then lures people into moral degradation and the abyss of poverty.

5. Marx's Theory of Exploitation: An Inversion of Good and Evil

Through a set of elaborate theories, Marxism deceives people into replacing traditional morals with its ersatz standards that invert right and wrong. In the Marxian view, whether an individual is good or bad is based not on his morality and actions, but rather on his place in the (inverse) hierarchy of capital.

One who belongs to what Marxists call the "capitalist" class is guilty of exploiting the proletariat, and since the proletariat is supposedly the oppressed and exploited class, its members naturally occupy the moral high ground. No matter how they treat business owners, property owners, and the affluent, they can hold their heads high. Marxism turned the possession of property into a crime and advocated violent expropriation.

Marx said that only labor creates value. If a company owner invests \$10 million in a company in a year, and the revenue that year is \$11 million, in the Marxian view, this \$1 million in profit is "surplus value" created by the employees but unfairly expropriated by the "capitalist" company owner. Thus, Marx claimed that exploitation was the secret to how capitalists made money and, therefore, the "original sin" of the bourgeoisie. Marx concluded that to eliminate this sin, the entire capitalist society must be destroyed — that is, the bourgeoisie would be eliminated and their assets confiscated, while the vanguard of the party would collectivize property and institute communism.

Marx's theory of exploitation divides people into two opposing classes: the bourgeoisie with capital, and the proletariat without. In fact, since industrialized societies came to the fore, class mobility has increased rapidly. The class mobility in Marx's era (the early 1800s to the 1850s) was similar to that in the 1970s in both the United Kingdom and the United States. [40] The interchange between classes is a dynamic process; a supposed member of the proletariat is no longer among the proletariat if he buys public equity in a company, for example. If one's class assignment can be changed so easily, attempts at dividing people into groups like this have no other purpose than to incite class hatred.

In China, the Soviet Union, and the communist states of Eastern Europe, the communist parties stole land, lynched landlords, and robbed business owners of their factories. They murdered “class enemies” and confiscated generational wealth, waging campaigns of state terrorism against the people. All this evildoing was a result of communism’s hate-filled theories. Meanwhile, traditional moral standards, as well as belief in the divine, saints, and classical sages, were branded as belonging to “the exploiting classes” and were to be attacked and eradicated.

Marx’s theories have been widely criticized in economic and philosophical circles. The following are merely a few examples that illustrate the absurdity of Marx’s theory of exploitation.

Marx argues that labor creates value, and that value is determined by the labor time necessary for production. This is a ridiculous theory. The value of a commodity is not one of its intrinsic properties. Most of the time, humans add a subjective element to each commodity — most saliently, supply and demand.

Many economists have explored the process of valuation, and unlike Marx’s narrow doctrine, most economic thinkers agree that numerous factors are involved in the creation of value — including land, capital, labor, science and technology, management, the risk of investment, and so on. Economic activities are a complex system, involving different links in the chain of production. Different factors of production have certain managerial requirements, and different people play different roles, which are indispensable to the whole chain and contribute to the creation of “residual value.”

For example, a business owner plans to spend \$1 million hiring two engineers to design and produce a certain new toy. A marketer also is hired to promote the new toy. Two years later, the new toy gains popularity and earns a profit of \$50 million. Is it the labor of the engineers and marketer that created the residual value of \$50 million? Of course not. The reason the new toy earned millions is that people wanted it. The business owner’s insight into the market, ability to organize and manage others, and courage to take a risk all contributed to the value of the toy.

Suppose the creativity in the toy came from one of the engineers — then, does the residual value of the \$50 million come from the fact that the business owner exploited the engineer’s creativity without giving anything in return? Of course not. If the engineer thinks his creativity was not being adequately rewarded, he could find another company that offers higher pay.

In a free market, a balance will ultimately be struck in matching skills and ambition with capital. Business owners who demand unreasonable profits will lose to the competition or be unable to attract talent. In addition, since waiting for a return on invested capital delays spending or other enjoyment of that capital, the profits are also due to the efforts of the investor. Therefore, it’s normal that an additional sum will be gained in return. The principle is no different than lending at interest.

There also are many “accidental” factors involved in deciding the value of a commodity. Such accidental factors can only be reasonably explained by a frame of reference founded on traditional beliefs and culture.

In certain situations, the creation and destruction of value can be entirely unrelated to the question of labor. A diamond worth \$10 million today may have been worthless five thousand years ago because no one wanted it. A barren patch of land inherited from a grandfather could suddenly be one hundred times more valuable due to the prosperity of a nearby city or the discovery of rare-earth metals

underground. Here, the increase in value involves no labor. Such vast, unexpected wealth is simply a matter of good fortune. Both Western and Eastern cultural traditions recognize that fortune is a form of divine blessing.

In order to demonstrate the “rationality” and “necessity” of state ownership, Marx concocted the exploitation theory based on surplus value, which turned the economic activities that people engage in as a normal part of life into negative and unethical behavior. His theory poured hatred and scorn on the existing economic order as part of his attempt to undermine and overthrow it.

In fact, the employers and the workers, the landlords and the peasants, form a community of shared interests. Their relationship should be one of cooperation and interdependence; each group supports the other to survive. Marx deliberately exaggerated the differences between classes, seeing them as absolutes — like the antagonism between mortal enemies.

There are good and bad people among employers, just as there are among workers. In economic exchange, what should really be exposed and sanctioned is anyone who violates ethical standards. The basis of judgment should be moral character, not wealth.

People can change their economic and social status through their own efforts. Workers can become investors through the accumulation of wealth. Investors can become workers due to failures in their investments. The role of labor and investors in modern society often changes. Most people also play both roles — putting the profits they made into future productive capacity, thus creating employment, increasing social wealth, and benefitting the general public. Even the founder of the US labor union movement said, “The worst crime against working people is a company which fails to operate at a profit.” [41]

The absurd “surplus value theory” affixes the label of “exploitation” to the normal activities of landowners and capitalists. It has incited incalculable hatred and struggle, muddled thinking, and has destroyed the lives of millions.

6. Hatred and Jealousy: The Origin of Absolute Egalitarianism

Communism advocates absolute egalitarianism. Superficially, this may sound like a high-minded aim, leading many to blindly believe it is righteous. In reality, it evokes hatred and jealousy, as people believing in absolute egalitarianism can’t tolerate the success of others, or others being wealthier and having better lives, easier work, and more luxurious living conditions. Everyone must be equal, and believers say, “I should have what you have, and I can get what you get.” In such a worldview, everyone is equal and the whole world is the same.

Absolute egalitarianism manifests in at least two main ways. First, when people are not yet equal, they are encouraged to be dissatisfied with their economic status. People come to covet what others have and even seek it through improper or violent means. In extreme cases, they destroy others’ property and even kill to get rich.

The worst manifestation of these tendencies is violent revolution. In order to provoke dissatisfaction, Marx divides society into two opposite classes: those who own the means of production, and those who don't. In the countryside, this was the landlord and the peasant; in the city, it was the business owner and the worker. The aim was to incite class hatred and use the supposedly disenfranchised members of society to carry out violent revolution. The peasants are poor and landlords are rich — seize their wealth! Everyone should be rich! Thus, the CCP called on peasants to engage in “land reform” — that is, attack landlords and divide up their land. If the landlords refused to comply, they were killed. The Party did this by first inciting hooligans to start trouble, then encouraging the peasantry to join them in rising up and attacking the landlord class. The heads of millions of landowners fell.

Second, once groups have basically achieved a state of “equality” — in which any benefits are divided up among everyone — anyone who stands out is penalized. Everyone is treated the same whether one works more, works less, or doesn't work at all. This fails to acknowledge a universal principle: While people may appear to be the same on the surface, in truth, each individual's personality, intellect, physical strength, morality, occupation, role, education, living conditions, endurance and perseverance, inventiveness, and so on are all different, and what one contributes to society is also different. Thus, why should the same outcome be applied to all? In this sense, inequality is actually true equality, while the equality pursued by communism is true inequality and true injustice.

The ancients in China said that heaven will reward one according to the effort one puts in. Absolute egalitarianism is impossible in the real world.

Under the cover of egalitarianism, the lazy benefit, while the capable and the hardworking are penalized and even resented or hated. Everyone slows their pace to match the speed of the slowest. This causes everyone to become lazy, waiting for someone else to contribute so that one can take advantage and jump on for the ride, gaining something for nothing or stealing from another. The result is widespread moral decline.

The hatred and jealousy that drive absolute egalitarianism are the poisonous roots of communism's economic perspective. Human nature has both good and evil inherent in it. Western faiths refer to the seven deadly sins, while Eastern culture teaches that man has both Buddha nature and demon nature. Buddha nature manifests itself as kindness, the ability to endure hardship, and consideration for others. Demon nature manifests as selfishness, laziness, jealousy, malice, hatred, rage, lust, and tyranny, as well as having a disregard for life, inciting discord, spreading rumors, getting something for nothing, and so on.

The economic perspective adopted by communism deliberately stimulates demon nature, amplifying people's jealousy, greed, laziness, and other evil factors, causing people to lose their humanity and forsake the traditional values held for thousands of years. It amplifies the worst in human nature and turns people into communist revolutionaries.

In *The Theory of Moral Sentiments*, eighteenth-century economist and philosopher Adam Smith said that morality is the foundation of mankind's prosperity. Observing common rules of morality “is required for the very existence of human society, which would crumble into nothing if mankind were not generally impressed with a reverence for those important rules of conduct.” [42]

Lawrence Kudlow, director of the US National Economic Council, believes that morality must exist alongside economic prosperity. He wrote in 1997 that if the United States could abide by the “foremost principle” — to adhere to the moral values the nation was founded on — the development of the United States would be limitless. [43]

a. Economic Egalitarianism: A Stepping Stone to Communism

Under the influence of absolute egalitarianism, vigorous calls ring out in the West for “social justice,” as well as minimum-wage laws, affirmative action, and other demands. What lies behind these is a desire for equality of outcome, of which communist elements can take advantage. From the communist perspective, it doesn’t matter whether these vulnerable groups obtain equality or if their social status improves. They are merely pawns for inciting resentment.

If communists get what they demand, then they simply make new demands for equality — there is no end to it. If they don’t achieve their demands, they strengthen people’s notions about the justice of equality and turn this into a major platform upon which to gain more influence. Because communism incites resentment in multiple fields and via so many different means, if it’s allowed to spread unchecked, the inevitable result is social turmoil. Communists will always be able to find vulnerable groups and demand financial or social equality for them, repeating the process until the path toward communism is paved.

Moreover, the implementation of these policies often results in the opposite of what is promised. Those who are supposed to be protected by these policies instead lose out. Take minimum-wage laws, for example: On the surface, its goal is to protect the rights of workers, but the effect is that many businesses simply stop hiring because it is uneconomical for them to do so. As a result, workers lose their jobs. Eliminating lower-wage jobs also means the loss of skill-building, as young people and those new to an occupation then have few opportunities to be trained and work their way up to higher-paying jobs. The one-size-fits-all approach also violates economic theory and results in excessive government intervention.

People also use the excuse of “equal pay for equal work” to demand social revolution based on fighting racism and sexism. They cite statistics that, for example, the average wage of black males is less than the average wage of white males, that the average female wage is less than the average male wage, and that these discrepancies are the result of racism and sexism. In reality, such comparisons are not appropriate. When comparing apples to apples, the results are different. Some scholars’ research has found that college-educated, married black couples earned slightly more than their white counterparts. [44] After decades of communist tactics to destroy the traditional family and promote welfare, black families of this type are relatively fewer, and this is the main reason why there are overall discrepancies between the races regarding income. Making meaningful and accurate comparisons should be common sense, but communist elements tend to incite discord and struggle, which leads people to look at things irrationally.

Communism does not care about the well-being of vulnerable groups. It is simply interested in slogans that drag people down the road to destruction.

b. Communism's Use of Unions to Undermine Free Societies

The loss of US manufacturing jobs in the past few decades is a well-known phenomenon, but many people don't realize that unions, hijacked by leftist causes, are one of the main culprits. Many of today's unions claim to help obtain benefits for the working class, but they often do the opposite. This is evident in the history of unions and the transformation of their mission.

Trade unions were initially founded by members of the working class with few or no skills, for the purpose of negotiating with management. To a certain extent, a trade union is able to broker and resolve conflicts between workers and owners. But communist elements took unions and turned them into tools to promote communist policies and movements. The unions became a powerful weapon for destroying free enterprise and carrying out political struggle.

Friedrich Engels wrote on the topic, "The time also is rapidly approaching when the working class will have understood that the struggle for high wages and short hours, and the whole action of Trades Unions as now carried on, is not an end in itself, but a means, a very necessary and effective means' but only one of several means towards a higher end: the abolition of the wages system altogether." [45]

Lenin believed that the formation and legalization of trade unions was an important means for the working class to wrest control from the "capitalist" class, and that the unions would become the pillar of the Communist Party and a key force in class struggle.

In a speech, Lenin proposed that trade unions become "a school of administration, a school of economic management, a school of communism," and a link between the Communist Party and the masses. The daily work of the trade union was to convince the masses to transition from capitalism to communism. "The trade unions are a 'reservoir' of the state power," he wrote. [46]

In the mid-to-late nineteenth century, communist and left-wing forces used trade unions to incite workers to go on large-scale strikes, make harsh demands on owners, and even take violent measures, such as destroying machinery and factories. In October 1905, more than 1.7 million workers in Russia participated in a nationwide political strike that paralyzed the country's economy. During this time, a particularly aggressive union, the Central Workers' Group, was formed and became the main precursor to the Petrograd Soviet, a "council" of workers and soldiers that played a central role as the vehicle for the Russian Revolution. [47]

Trade unions in Western and developed countries also have been widely infiltrated and used by communist elements. The relationship between employers and employees is a symbiotic one, yet communists try to provoke, expand, and intensify discord between them. Unions are used to escalate conflicts during the bargaining process between management and workers. Additionally, unions rationalize and intensify the confrontational side of the management-worker relationship and use this to legitimize their own existence. From there, they inflame workers' dissatisfaction and blame the "capitalists" for any problems. This has been key to unions' survival.

On the surface, trade unions are fighting for the interests of workers, but in reality, they are undermining industrial competitiveness. There are two reasons for this. First, under the pretext of protecting workers' rights and interests, unions make it difficult for enterprises to lay off employees who don't perform well and who achieve little. This gives rise to a culture of laziness. Not only is this unfair to employees who work diligently, but it also makes them less proactive. The most important factor in the

growth of a company is its workers, but with the union's umbrella of protection over employees who fail to perform, enterprises lose their competitiveness. Enterprises that fail to meet these union demands are then the targets of struggle, including strikes and protests, which further disable the business. The powerful United Auto Workers union routinely called for strikes in Detroit. Prior to the 2008 financial crisis, the union demanded \$70 an hour in wages and benefits. Consequently, the US automobile manufacturing industry was on the brink of bankruptcy. [48]

Second, under the pretext of protecting employees' welfare (including pensions, health insurance, and the like), unions constantly raise costs for enterprises. This forces companies to curtail growth and to cut their investment in research and development, which hurts competitiveness. It also results in companies having to increase product prices, which harms consumer interests. Studies show that this is why companies without unions, such as Toyota and Honda, were able to produce high-quality cars at a lower cost, and why Detroit-based automobile factories with labor unions became less competitive. [49]

As Edwin Feulner, founder of US think tank The Heritage Foundation, said of unions, "They function like an albatross around a company's neck — making it less flexible, less able to react wisely to the demands of a changing marketplace." [50]

While the loss of job opportunities in the US manufacturing industry has been recognized and discussed for decades, many people don't know that unions are a key driver of the job losses. Unionized manufacturing jobs fell by 75 percent between 1977 and 2008, while nonunion manufacturing employment increased by 6 percent over that time, according to a report by The Heritage Foundation.

The situation in the construction sector is similar. A report by Heritage Foundation research fellow James Sherk states: "Unlike the manufacturing sector, the construction industry has grown considerably since the late 1970s. However, in the aggregate, that growth has occurred exclusively in nonunion jobs, expanding 159 percent since 1977. Unionized construction jobs fell by 17 percent." [51]

In addition, labor unions are the tools employed by communist elements to promote egalitarianism in enterprises. Sherk notes that unions demand that companies pay wages according to the length of service of the employee (the same is done in socialist countries), without regard to the employee's contribution to the company or performance. "Union contracts compress wages: They suppress the wages of more productive workers and raise the wages of the less competent." [52]

The idea at work here is the same as absolute egalitarianism under communism, which is effectively the redistribution of wealth among employees within the enterprise. The interference in the internal decision-making of enterprises and the monopoly of the labor market erodes the free market.

Unions' aggressive advocacy for what they describe as workers' welfare ends up favoring some workers over others and puts a drag on individual companies and the economy as a whole. A survey conducted in 2005 showed that "most union households disapprove of American unions" and that "the main reason for their disapproval is never openly discussed in union media or addressed at union conventions." [53]

Labor unions infiltrated by communism, and under the guidance of the progressive movement, have often become tools to wage struggle against the free market. Corruption and vested interests are common among union leaders. Their single-minded battle against what they call injustice in the workplace creates a burden on industry and productivity, preventing corporate reform and rational

attempts to streamline manufacturing, services, education, government bureaucracy, and other fields. Politically, the Left draws support from unions to promote their social movements and drive wedges in society.

7. Communist 'Ideals': Tempting Man Toward His Own Destruction

Although communist theory is full of loopholes and contradictions, many are still deceived by it. This is because Marx described a utopian communist paradise that people all over the world could enjoy. This is the central fantasy and delusion. His depiction included “overwhelming material abundance” and much higher moral standards for society. Each person would work “according to his ability” and receive “according to his need.” There would be no private ownership, no gap between the rich and the poor, no ruling class, and no exploitation. There would be freedom and equality for all, and each person would be able to develop his or her particular talents. Life would be wonderful.

This set of deceitful arguments attracted many to fight for it. Many Westerners today have never had the tragic experience of living in a totalitarian state. They continue to harbor an illusory hope for a communist paradise, and therefore fan the flames by advocating communist and socialist ideas.

In fact, all the ideas put forward by Marx are dangerous illusions. Marxism claims that a communist society will enjoy a superabundance of material goods. However, human desires and human wants are endless. Under the constraints of limited human knowledge, limited working hours, and limited resources, shortages and deprivations are inevitable. This is the most basic starting point for all economic studies. Without these constraints, people wouldn't have to explore which kind of production method was most efficient, as the supposed superabundance would provide for all and could be squandered at will.

Marxism also claims that moral standards would be greatly improved in a communist society. However, as good and evil coexist in each person, the improvement of moral standards in a society requires the guidance of upright beliefs and values, as well as personal efforts in self-cultivation. What Marxism preaches is atheism and class struggle, which enlarge the evil side of humans. People are not allowed to have freedom of belief, and religion is only a political tool of the Communist Party. What's more, under communism, religious institutions are used to safeguard tyranny, to mislead the world, to resist and oppose the divine, and to turn people further away from the divine. Without righteous belief in the divine and self-discipline, morality can only decline. Moreover, once in power, all communist leaders prove to be tyrants — arrogant, lewd, and completely unethical. To expect their followers to be so vastly improved in moral standards runs counter to reason.

Marxism also proclaims there will be equality for all. But as discussed earlier, socialism inevitably leads to totalitarianism. Power is the basis of resource distribution, yet the distribution of power under a totalitarian state is most unjust. Therefore, resource distribution under totalitarianism also will be most unjust. In all countries where socialism rules or has ruled, people see a privileged stratum form, as well as extreme gaps between the rich and the poor and the suppression of people by the state. Resources are exhausted for military purposes, and people's belongings are robbed to make the privileged class more powerful, while the majority are left to labor in poverty.

Marxism deceives with the promise of “from each according to his ability, to each according to his need.” [54] Communism deceives people by promising that every member of society can give full play to his or her abilities. In socialist economies, people are unable to act at will according to their own ability, as they do not have basic freedoms.

Marxism says that the division of labor creates alienation. But in fact, division of labor is necessary for any society. Smith argues in *The Wealth of Nations* that a division of labor can greatly increase productivity and promote prosperity. The differences created by the division are not necessarily conflicts, nor do they necessarily lead to alienation and depersonalization. People from all walks of life, regardless of their station, can contribute to society, elevate their morals, and help to bring happiness to humankind.

However, communism uses individuals’ pursuit of goodness to mislead them into becoming religious fanatics for communist ideology. It uses the pursuit of goodness as its banner to pull people away from the divine. It pollutes people’s minds, strengthens their evil nature, and leads them to commit all manner of crimes. Under this influence, people indulge in material enjoyment, casting aside loftier and nobler beliefs in the higher purpose of life. Communism poisons everything it touches and slaughters people by the millions, as seen in every country where it came to power. If the world’s people do not wake up now, they will face horrifying consequences.

8. Morality, Prosperity, and Peace

Striving for happiness is human nature. A prosperous economy can bring happiness, yet the economy does not exist in a vacuum. When the path of economic development deviates from ethics and morality, an economic crisis may follow. A society that is merely wealthy is not only incapable of bringing joy and happiness, but its prosperity will also be short-lived. As the foundation of ethics and morality crumbles, a disastrous outcome awaits.

In 2010, *People’s Daily*, a mouthpiece for the Chinese regime, reported that despite economic development, China had been declining for years on the *Forbes’ Gross National Happiness Index*. The world’s second-largest economy is plagued with corruption, environmental pollution, and food-safety incidents, making the Chinese people extremely insecure about their lives. In this case, wealth has increased as morality and happiness have declined.

This reflects the fatal flaw in communism: Human beings are composed not only of flesh, but, far more so, of mind and spirit. The divine laid down the path that man’s life would take. The Chinese say “every bite and every sip is preordained,” which is analogous to the Western spiritual belief in the concept of fate, or that lives are preordained. People who believe in the divine understand that wealth is a grace bestowed upon them by their Creator. They value having a humble and thankful heart, and hence they are content and happy.

Among those aboard the doomed *Titanic* as the ship sank in 1912 was millionaire John Jacob Astor IV, whose fortune could have built thirty *Titanics*. Yet when facing death, he chose what he thought was morally correct and protected women and children — he gave his spot in the final lifeboat to two

terrified children. [55] Similarly, Isidor Straus, co-owner of Macy's department store, said, "I will not go before the other men." His wife, Ida, also refused to get on a lifeboat, giving her place to Ellen Bird, their new housemaid. Ida chose to spend her final moments with her husband. [56]

These people of great wealth chose to put traditional values and faith before the opportunity to save their assets and lives. Their choice of morality and justice manifests the radiance of human civilization and human nature: A noble character is more valuable than life, which is yet more valuable than wealth.

Mr. Li Hongzhi, the founder of Falun Gong, wrote in "Wealth With Virtue":

It is the duty of the ruler and officials to bring wealth to the populace, yet promotion of money-worship is the worst policy one could adopt. Wealth without virtue (de) will harm all sentient beings, while wealth with virtue is what all people hope for. Therefore, one cannot be affluent without advocating virtue.

Virtue is accumulated in past lives. Becoming a king, an official, wealthy, or nobility all come from virtue. No virtue, no gain; the loss of virtue means the loss of everything. Thus, those who seek power and wealth must first accumulate virtue. By suffering hardships and doing good deeds one can accumulate virtue among the masses. To achieve this, one must understand the principle of cause and effect. Knowing this can enable officials and the populace to exercise self-restraint, and prosperity and peace will thereby prevail under heaven. [57]

If humankind maintains the aforementioned values for wealth and life, the economic challenges rooted in human beings' greed, sloth, and jealousy will be reduced considerably. Once mankind suppresses its selfish desires, the ideology of communism will no longer be able to lure the human heart, and moral standards will remain high.

The communist spectre has made intricate arrangements to destroy mankind. Its economic arrangements are only one part of the story. To free ourselves from the control of communist "ideals," we need to expose the conspiracy, identify the fraudulent messaging, and stop putting hope in this bankrupt ideology. We also need to restore traditional values and recover morality and virtue. Thus, humanity will be able to embrace everlasting prosperity and happiness and obtain true peace. Human civilization will then radiate with new vitality.

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Chapter Ten: Corrupting the Legal System

Table of Contents

- 1. Law and Faith
- 2. Law Under Communist Tyrannies
 - a. Extralegal Policies of State Terror
 - b. Ever-Changing Standards of Right and Wrong
 - c. Ignoring the Constitution
- 3. How Communism Warps the Law in the West
 - a. Subverting the Moral Foundations of the Law
 - b. Seizing the Powers of Legislation and Promulgation
 - c. Passing Immoral Laws
 - d. Restricting Law Enforcement
 - e. Using Foreign Laws to Weaken US Sovereignty
- 4. Restoring the Spirit of the Law
- References

1. Law and Faith

Law is the iron force of fairness and justice that affirms good and punishes evil. What is good and what is evil must be understood by those who write laws. From the perspective of faith, these criteria come from the divine. The teachings of sages and religious scriptures provided the basis for the laws that govern human society.

The Code of Hammurabi, enacted in ancient Babylon, is one of the earliest sets of written laws that have been found. Engraved in the stone tablet above the code itself is a powerful scene: Shamash, god of the sun and justice, bestowing the laws upon King Hammurabi. This is the depiction of a god granting a human sovereign the authority to govern his people using the rule of law.

For Hebrews, the Ten Commandments in the Old Testament were considered to be both divine and secular law simultaneously — a tradition that became the foundation of Western legal culture. From fourth-century Roman emperors, to the East Roman Justinian I and his successors, to the first of Britain's Anglo-Saxon kings, Alfred the Great, the legal system took the Ten Commandments and Christian doctrine as its inspiration. [1]

Followers of religion believe that in order to be considered legitimate, the law must accommodate divine standards of good and evil, as well as religious teachings. The thinking behind nonviolent civil disobedience in the United States can be traced back to early Christian doctrine. When Roman emperor

Gaius Caligula commanded that statues of Caesar be erected within the Temple walls in Jerusalem and that Christians must worship Roman gods, Christians opted to face crucifixion or be burned at the stake rather than obey. To have followed the command would have meant violating the first two Commandments — in other words, the emperor demanded that secular law take precedence over divine commandment, which is sacred and inviolable.

In general, the Ten Commandments can be divided into two categories. The first four describe the relationship between man and God — that is, what constitutes the appropriate reverence for God. The other six govern relationships between people and, at their core, reflect the teaching to love others as you love yourself. Reverence for God is an imperative that enables humanity to maintain, unchanged, the principles of fairness and justice.

The same was true in ancient China, where historically the law was promulgated by imperial decree. The emperor, or “Son of Heaven,” was required to follow providence and the principles of heaven and earth. This is the “Tao,” or Way, imparted by Lao Zi and the Yellow Emperor. The Han Dynasty Confucian scholar Dong Zhongshu said: “The greatness of Tao originates from heaven. Heaven never changes, and neither does the Tao.” [2] In ancient Chinese usage, “heaven” is not an abstraction of natural forces, but refers to the divine. Faith in the Tao of heaven forms the moral bedrock of Chinese culture. The imperial legislative systems derived from this belief influenced China for thousands of years.

American legal scholar Harold J. Berman believed that the law coexists with the overall principles of social morality and faith. Even under the separation of church and state, the two are mutually dependent. In any society, the concepts of justice and legality must have their roots in what is considered holy and sacred. [3] The modern legal system retains many facets of religious ceremony that strengthen its power.

2. Law Under Communist Tyrannies

Communist parties are anti-theist cults. They aim to sever a society’s links to its ancestral culture and traditional values, and they will never follow the teachings of righteous gods in their legislative principles. It was never realistic to expect that communist parties would make any sincere attempts to maintain fairness or justice.

a. Extralegal Policies of State Terror

Traditionally, Christians talk about loving others as we love ourselves, and Confucian teachings say that the benevolent man loves others. Here, love is not limited to the narrow concept of love between a man and a woman, or the love that exists among family members or friends. Love also encompasses benevolence, mercy, justice, selflessness, and other virtues. With this cultural foundation, not only is the law sacred, but it also embodies the spirit of love in human society.

No legal system can hope to account for any and all possible forms of conflict and provide judgments for each. Thus, laws must factor in the subjectivity of all parties. A judge must follow the spirit of the law to give a verdict that abides by the principle of benevolence.

In the Temple of Jerusalem, Jesus admonished the Pharisees for their hypocrisy, for despite strictly adhering to the words of Moses, they had ignored virtues required by the code, such as justice, mercy, and truthfulness. Jesus himself healed on the Sabbath and sat with gentiles, for what he cared about was the spirit of kindness embodied within the doctrines, not only the literal meaning.

By contrast, communism is rooted in hatred. It not only hates God, but also hates the culture, lifestyle, and traditions that the divine established for humanity. Marx did not mince words in expressing his desire to doom himself to ruin and bring the world down with him. He wrote to his future wife, "Jenny, if we can but weld our souls together, then with contempt shall I fling my glove in the world's face, then shall I stride through the wreckage a creator!" [4]

Sergey Gennadievich Nechayev, a communist terrorist in czarist Russia, wrote in his pamphlet *The Revolutionary Catechism* that the revolutionary "has broken all the bonds which tie him to the social order and the civilized world with all its laws, moralities, and customs, and with all its generally accepted conventions." The revolutionary, according to Nechayev, should see himself as the archenemy of this world and its conventions, and "if he continues to live with them it is only in order to destroy them more speedily." [5]

Nechayev's use of the clerical term "catechism" for his lawless vision hints at the cult-like disdain that communism harbors for humanity and the divine. "He is not a revolutionary if he has any sympathy for this world," Nechayev wrote.

Lenin expressed a similar view: "Dictatorship is rule based directly upon force and unrestricted by any laws. The revolutionary dictatorship of the proletariat is rule won and maintained by the use of violence by the proletariat against the bourgeoisie, rule that is unrestricted by any laws." [6]

Wielding political power to kill, torture, and mete out collective punishment in the absence of legal restraints is nothing other than state terrorism, and it is the first step taken by communist regimes when they come to power.

In the months following the Bolshevik overthrow of the Russian government in 1917, hundreds of thousands of people were killed in the course of the political struggle. The Bolsheviks established the All-Russian Extraordinary Commission for Combating Counter-revolution and Sabotage, abbreviated Cheka, and endowed it with powers of summary execution. From 1918 to 1922, the Chekists killed no less than two million people without trial. [7]

Alexander Nikolaevich Yakovlev, former propaganda minister of the Central Committee and member of the Politburo and Secretariat of the Communist Party of the Soviet Union, wrote that in the 20th century alone, sixty million people in Russia had died as a result of war, hunger, and repression. Using public archives, Yakovlev estimated that the number of people killed in Soviet persecution campaigns was twenty million to thirty million. In 1987, the Politburo of the Soviet Union set up a committee, of which Yakovlev was a member, to review miscarriages of justice under Soviet rule. After reviewing thousands of files, Yakovlev wrote: "There's a feeling that I've long been unable to shake. It seems that the

perpetrators of these atrocities are a group of people who are mentally deranged, but I fear that such an explanation runs the risk of oversimplifying the problem.” [8]

To put it more plainly, Yakovlev saw that the atrocities committed in the communist era were not the result of mere impulses, but rather careful planning. These crimes were committed not for the greater good of the world, but from a deep hatred of life itself. The drivers of communism commit atrocities not out of ignorance, but out of malice.

b. Ever-Changing Standards of Right and Wrong

While communism ignores the rule of law to perpetrate acts of state terror, it puts on a show in front of Western countries by claiming it’s committed to upholding the law. It does this so that it can engage, infiltrate, and subvert free societies through the avenues of trade and economic partnerships, cultural exchange, and geopolitical cooperation. For instance, at the onset of China’s reform and opening up in 1979, the Chinese Communist Party (CCP) passed a “criminal procedure law,” ostensibly to strengthen the judiciary. But this law has never been seriously enforced.

According to Marx, the law is a product of “class contradiction” and a tool that embodies the will of the ruling class. The laws of a communist party come neither from God, nor from a genuine love of the people, nor from a desire to maintain a fair and just society. The interests of the ruling group, that is, the communist party of a given country, are all that matter. As the goals and interests of the party change, so change its laws.

Naturally, once the CCP seized power, it adopted class struggle as its guideline and proceeded to rob the entire citizenry. It promulgated laws against the crime of “counter-revolutionary activity,” which applied to everyone who opposed the Party’s policies of theft. The CCP punished counter-revolutionaries with incarceration or death.

After completing the process of mass robbery to implement public ownership, the CCP needed a way to keep what it had stolen. It shifted its priorities toward economic development and implemented laws that protected private property. In essence, this means little more than protecting the Party’s vested interests. For example, the widespread compulsory demolition of Chinese people’s homes to make way for development projects illustrates the regime’s continued infringement on the right to private property.

In March 1999, the CCP announced the need to “rule the country according to law.” [9] A few months later, it began the nationwide persecution of Falun Gong and established a Gestapo-like extrajudicial body, the 610 Office, to carry out the brutal campaign. To fulfill its mission, the 610 Office was given the authority to bypass all laws and judicial procedures, allowing it to manipulate the public security apparatus and judicial system to suppress Falun Gong.

The Party periodically conjures up new enemies so as to renew its tyrannical rule over the Chinese people. The targets of persecution are ever-changing and include the campaigns against landlords and capitalists, the 1989 massacre of students in Tiananmen Square, and the suppression of Falun Gong practitioners and human rights lawyers.

Accordingly, the law must be changed frequently. In seventy years of rule, the Party has promulgated four constitutions, the last of which has undergone four revisions since its introduction in 1982. Gaining experience from multiple political campaigns, the CCP has used the law to adjust and disguise its motives and actions. Sometimes it does not even bother to apply this camouflage.

c. Ignoring the Constitution

The Constitution of the People's Republic of China is replete with verbose language in an effort to show that the CCP is committed to the rule of law and civilized international norms. In practice, however, the constitution is never strictly followed, and basic rights such as freedom of speech, belief, and association are not actually protected.

According to Marxist theory, law reflects the will of the ruling class, rather than objective justice. For a communist party, then, passing and amending laws to suppress its enemies and impose its will on society follow as a matter of course. Under this kind of system, anyone who dares to challenge the “will of the ruling class” — that is, anyone who opposes the interests of the communist party — is subject to legal persecution as a class enemy, whether they are unemployed workers, demobilized soldiers, farmers whose land was expropriated, human rights lawyers, or simply those struggling to make ends meet.

To lawyers practicing in communist countries, the laws on the books always make way for the interests of the regime. If a lawyer tries to cite the law and argue in favor of justice, the judge and prosecution will shut him down by talking about the supposed spirit of the law. They even blatantly say that the court is run by the communist party and must follow its orders. Whatever the thoughts of these individual court workers, what they say indeed reflects the spirit of law that exists under communist regimes.

In the Chinese court system, during hearings involving persecuted Falun Gong practitioners, the judges may say things like the following: “Why are you bringing up the law? I care only about politics.” “The Party doesn’t allow defense. The leaders’ words are the law.” “The Communist Party leads the court, so we need to follow the Party line.” “No legal procedure is necessary for Falun Gong issues.” “Don’t talk to me about conscience.” [10]

English philosopher Francis Bacon once wrote: “One foul sentence doth more hurt than many foul examples. For these do but corrupt the stream, the other corrupteth the fountain.” [11]

The laws of the Communist Party, ever-malleable and only selectively practiced, hold no sanctity from which to derive legitimate authority. Over the past century, the spirit of the law that governs the Party’s legal system has brought about countless injustices and has overseen the deaths of one hundred million innocent people — a debt of blood for which no representative of the communist cause can ever atone.

“A murderer must pay with his life, just as a debtor with money,” a Chinese proverb says. Were the Communist Party to truly enforce the law, it would become liable for its bloody history.

3. How Communism Warps the Law in the West

As with politics, economics, education, and other facets of society, Western rule of law has not escaped infiltration and subversion by the communist spectre. In communist countries, the law is manipulated as an instrument for maintaining the regime's rule, reinforcing communist party ideology, and suppressing the people. In free countries, the spectre's aim is to use the law to distort the standards of good and evil, to subvert traditional faith and the law's moral foundations, and to seize the powers of legislation and enforcement, thus putting demonic norms into practice.

The communist spectre's influence over the rule of law can be found all across the West. As the United States is the leader of the free world, this section focuses on the erosion of US legal institutions.

a. Subverting the Moral Foundations of the Law

As communist parties and their various followers around the world promoted atheism and the theory of evolution, the connection between the law and divine principles was steadily rejected. The spirit of the law began to shift from its divine role of maintaining fairness and justice to expressing the will of political interests and radical ideology. The law has been largely reduced to an instrument of revenge, arbitration, bargaining, and the allocation of benefits. This opened the door for those poisoned by communism to pass laws to undermine society and move humanity closer to destruction.

Liberalism and progressivism reject traditional faith and moral judgment, seeing morality as a secular agreement that changes according to the development of society. Marriage, for example, is regarded as a simple contract between two people who are willing to state their commitment to each other, rather than a vow made before the divine. Recognition of same-sex marriage is based on the ostensible premise of freedom and progress — a premise that is malleable and will inevitably result in the corruption of the law. The separation of traditional morality from justice was reflected in an abortion case that reached the Supreme Court in 1992. Three justices stated: "Some of us as individuals find abortion offensive to our most basic principles of morality, but that cannot control our decision. Our obligation is to define the liberty of all, not to mandate our own moral code." [12]

Put another way, the law prioritizes freedom over morality, and the values of liberty and morality are separate. But liberty, as established by the American Founding Fathers, is a "self-evident" principle, that is, it is bestowed by God — or as the Declaration of Independence puts it, "their Creator." Rejecting the universal standards set by the Creator in order to increase the range of so-called freedoms is a method the devil uses to distort the law and lead humanity to its downfall.

b. Seizing the Powers of Legislation and Promulgation

Before a new law takes effect, it goes through multiple stages, including its drafting, endorsement by politicians, passage by the legislature, and implementation by law enforcement officials. There also may be court rulings over its legality. During this process, individuals or groups in academia, media, legal circles, and even the entertainment industry exert influence over the preparation and enactment of the law. The communist spectre has found representatives across society to help it take control of the legislative process. Various lobbyists have done their best to fill government agencies with leftists. In the

judicial branch, they became judges, prosecutors, and other officials responsible for the carriage of justice.

Presidents will do everything in their power to appoint like-minded justices to the Supreme Court, or use executive powers to circumvent the legal system. Historically, liberal US presidents have tended to grant more pardons. In a recent administration, the president commuted the sentences of 1,385 convicts and granted a total of 212 pardons, the greatest number since the administration of President Harry Truman. [13] In one of his final acts before leaving the White House, the president commuted the sentences of 209 individuals and granted pardons to 64 others. Most of those who received pardons were nonviolent drug offenders, but one exception was a man who had been charged and found guilty of leaking 700,000 classified military documents. With presidential clemency, this man's sentence was reduced, and he served less than 7 years of his 35-year sentence. [14]

While the president has the constitutionally ordained power to grant pardons, overuse of this power works against the function and purpose of the law, which is to punish wrongdoing and support upstanding citizens. In 1954, then-Sen. Lyndon B. Johnson of Texas, who later served as the 36th president of the United States, introduced the Johnson Amendment, a provision in the tax code that prohibits nonprofit organizations, including churches, from engaging in certain activities. Violators can have their tax exemptions revoked. Wary of this, some Christian churches have instructed their ministers to avoid certain topics when speaking at the pulpit, including controversial social issues such as abortion, homosexuality, euthanasia, stem cell research, and so on.

The communist spectre has also manipulated all political groups in an attempt to change law enforcement through prosecutorial elections. One district attorney, sent to his position by progressive patrons and political groups, fired thirty-one prosecutors during his first week on the job. Calling for an end to "mass incarceration," he also ordered the remainder of his staff to stop prosecuting people for marijuana possession. Similar situations exist in other states. The president of the union for deputy district attorneys in Los Angeles County said that it was as if prosecutors were being called on to "pick and choose" which laws to enforce. In her opinion, it's a "slippery slope" when elected officials are asked to ignore the laws they swore to uphold. [15]

Judges also have jurisdiction to cancel orders from administrative departments. For instance, US immigration law gives the president the right to deny entry to foreigners in emergency situations. However, some judges influenced by liberalism considered a recent travel ban issued by the president to be religious discrimination. Their rulings delayed the ban for over four months until the executive action was upheld by the Supreme Court.

Since lawyers greatly influence court rulings, the political leanings of a legal association can have a direct impact on whether the spirit of the law can be followed. The founder of one lawyers' association with a nationwide presence was a self-avowed socialist who believed in public ownership and said that his ultimate goal was to establish communism. [16] The association boasts a membership in the tens of thousands across the country and an annual budget in the hundreds of millions. It files lawsuits to support causes such as abortion rights, same-sex marriage, and the right of homosexuals to adopt children.

Followers of liberalism and progressivism occupy key political positions across the United States and dominate academia, the media, and social movements. This has allowed the communist spectre to wield unprecedented power over the legislative and judicial processes.

c. Twisted Court Interpretations

Traditional religions emphasize the importance of personal accountability. In the Bible, the book of Ezekiel uses father and son as a parable to depict good and bad. Though they are father and son, they bear the consequences of their respective conduct and are not personally responsible for each other's actions. As the Bible says, "For whatsoever a man soweth, that shall he also reap." Likewise, the Chinese believe that goodness begets goodness and that evil will be punished by heaven.

Liberty means responsibility. A person has the right and freedom to choose his ideas, speech, and actions. He also needs to be responsible for his own choices. Once a person has committed a crime, he should be punished accordingly. This is the principle of justice. Liberal judges, however, encourage people to shirk their responsibilities and shift accountability to prevailing social conditions, such as their economic or racial background, physical and mental health, education, and other demographic parameters, allowing criminals to escape legal punishment.

Prohibiting Public Expressions of Faith

God is everywhere in American life. The nation's motto is "In God We Trust," which is even written on the dollar bill. The US Declaration of Independence states that human rights are what the Creator has given us. All US government officials, including the president and judges, say "So help me God" when they are sworn in. The most common ending to presidential speeches is "God bless America." The Pledge of Allegiance, recited in public schools, describes the United States as "one nation under God."

Some of these traditions have lasted for more than two hundred years, almost as far back as the founding of the United States. But in the past sixty years, they have been constantly challenged by communist followers.

One national lawyers' association aims to remove the Ten Commandments from public display across the United States. The most famous case occurred in Montgomery, Alabama. In 2001, the association called for the removal of a slate bearing the Ten Commandments that was located in the rotunda of the state court. The group found a judge who had been appointed by a Democratic president to hear the case. In a seventy-six-page verdict, the judge ruled in favor of the lawyers' association.

The specifics of the ruling may sound ridiculous. For example, the judge claimed that the "solemn ambiance of the rotunda," the frescoes behind the slate, and the atmosphere created by a picture window featuring a waterfall constituted sufficient reason to have the Ten Commandments removed. The judge also said that the slate's "sloping top" resembled an open Bible and gave viewers cause to "feel as though the State of Alabama is advancing, endorsing, favoring or preferring, Christianity." [17]

As early as 1980, the Supreme Court had banned the Ten Commandments from being displayed in public schools. This decision was the catalyst for an overall movement across the country to have the Ten

Commandments removed from public view. In Utah, the national lawyers' association even offered a reward to anyone willing to report those plaques and slates that had not yet been taken down. [18]

One US Circuit Court ruled on June 26, 2002, that public schools were prohibited from holding "sworn oaths" because they included the words "under God." This decision was overturned by the Supreme Court on June 14, 2004. [19]

This is an ongoing legal battle. The American national anthem, motto, Pledge of Allegiance, school prayers, and the like are under siege by atheists and leftist activists. References to "God," or the Creator, as seen in the Declaration of Independence, reflect the divine principles underpinning the US Constitution, and do not violate the rights of Americans. The public display of the Ten Commandments and other religious plaques underscores the deep faith of the American people. In a nation based on strong spiritual traditions, the rise of political movements attempting to prohibit the public expression of belief in the divine indicates the extent to which communism has penetrated the legal system.

Altering the Spirit of the Constitution Through Interpretation and Case Law

In the drafting of the US Constitution, the Founding Fathers established the separation of powers, with the judicial branch originally having the least power. Congress (the legislative branch) is responsible for passing laws; the president (the executive branch) is responsible for executing and enforcing the laws created by Congress; and the Supreme Court (the judicial branch) has neither the power to pass laws nor to govern.

In 2002, while the Supreme Court was hearing a case concerning the Pledge of Allegiance, polls indicated that 90 percent of Americans supported retaining the phrase "under God." In the House of Representatives, there were 416 votes in favor of retention, versus just three against. [20] In the Senate, the result was 99 to zero. [21] The congressional votes reflected the genuine opinion of the American public.

As elected representatives of the people, members of Congress and the president serve terms that range from two to six years before coming up for reelection. As long as the public and mainstream society are guided by divine standards of morality, the extent to which the president and members of Congress can fall toward the left is limited. On the other hand, Supreme Court justices don't need to heed public opinion, since they hold their positions for life. Furthermore, there are only nine justices. It is comparatively easier to influence the decisions made by these nine individuals than it is to alter public opinion.

In the United States, amending the Constitution requires support from two-thirds of Congress, and three-quarters of the states. These strict measures make it difficult to amend the Constitution outright. Therefore, the progressive strategy is not to amend the Constitution directly, but to reinterpret it. They regard the Constitution as a "living" and continually "evolving" document. Using precedent set by the Supreme Court, they encode the views of the Left into law. In this way, they covertly exert their will over the Constitution, which is tantamount to undermining it.

Divine commandment is no longer the highest principle. The Constitution has taken a heavy beating under the gavels of liberal Supreme Court justices, since their rulings are final and must be respected by even the president. The judicial branch is taking an ever-increasing share of authority among the three

branches established by the Founding Fathers. In practice, Supreme Court justices have acquired partial legislative and even executive powers.

Liberal Supreme Court justices have brought a number of consequences upon American society that are severe and difficult to remedy. As things stand, the Supreme Court can, through case hearings, order the removal of the Ten Commandments from public schools and spaces, rewrite criminal procedures, raise taxes, recognize rights to abortion and same-sex marriage, allow the publication and display of pornography, and so on.

The growing supremacy of the judiciary combined with the ruling of liberal judges has given the spectre of communism an important tool for achieving its designs.

Promoting Obscene Content in the Name of Freedom

The 1960s was an era of deep transformation across American society. Left-wing students drove the anti-war movement, rock 'n' roll, hippie culture, the feminist movement, sexual liberation, and other anti-traditional currents, raising chaos throughout the country.

The chief justice of the Supreme Court in this period was the liberal Earl Warren. During Warren's term as chief justice, the Supreme Court made very influential and far-reaching rulings. This included the prohibition of prayers in public school and the allowance of publications featuring sexually explicit material. [22][23]

In her book *The Supremacists: The Tyranny of Judges and How to Stop It*, constitutional law expert Phyllis Schlafly provided statistics showing that from 1966 to 1970, the Supreme Court made thirty-four rulings that overruled lower-level court decisions to prohibit obscene content. [24] The Supreme Court's rulings were not signed, and the majority opinion consisted of just one or two lines. Put another way, even the justices themselves didn't bother to rationalize their decisions.

In 1968, Hollywood abandoned its Motion Picture Production Code, lifting its restrictions on obscene content in film. A profusion of various kinds of pornographic works soon followed, and today they have saturated every corner of society.

The First Amendment of the Constitution guarantees freedom of speech. It was intended to guarantee the right to express political opinions, not to manufacture and disseminate pornography.

Legalizing Drug Abuse

As the world got ready to welcome the new year on December 31, 2017, cable news channel CNN broadcast footage with multiple shots of a female reporter smoking marijuana. Visibly under the influence, she appeared disoriented and unaware of her surroundings. The broadcast received widespread criticism. [25]

In 1996, California became the first US state to legalize medical marijuana, and many states soon followed suit. By 2012, Colorado and Washington had legalized marijuana for "recreational use." In these two states, planting, manufacturing, and selling marijuana to adults is completely legal. It has also since been legalized in California. In October 2018, the Canadian government legalized marijuana use.

Aside from causing serious damage to the human body, drugs are psychologically addictive. Once dependent, people can abandon moral inhibitions in order to obtain more of the drug. On the other hand, those who support legalizing drugs believe it would be an effective way to reduce drug trafficking. They say that legalization allows stricter regulation over the drug, and accordingly a reduction in drug-related crime.

Governments anticipate that legalizing drugs would generate billions of dollars in revenue. But it's not hard to see that as greater numbers of people become addicts, lose their desire to work, and suffer poor health, productivity will fall, and the aggregate wealth created by society will shrink. It is self-evident that legalizing drugs cannot increase government revenue in the long term. Furthermore, judging what is right or wrong shouldn't be based on economic profit, but on divine standards. Traditional morality sees the human form as sacred and created in the divine likeness. Western religions believe the body is the temple of the Holy Spirit, while in the East, it was believed that the body can be improved through cultivation to become a Buddha or a Tao. Drug abuse, then, is an act of desecration.

According to a report by the Los Angeles Times, one of the important figures lobbying for the legalization of marijuana in the United States is a wealthy progressive. [26] In March 2017, six senators wrote a letter to the US State Department requesting that this individual be investigated for using his foundation to promote progressivism abroad and subvert conservative governments. [27]

The legalization of drugs is an additional step toward encouraging people to lose their inhibitions and cut them off from the divine. As society experiences turmoil and economic downturns, communists seize opportunities to gain political power.

Legalizing Same-Sex Marriage

Schlafly listed twelve methods judges use to undermine morality: rewrite the Constitution, censor acknowledgment of God, redefine marriage, undermine US sovereignty, threaten property rights, promote pornography, foster feminism, handicap law enforcement, invite illegal immigration, interfere with elections, take over parents' rights, and impose taxes. [28]

The book of Genesis describes the destruction of Sodom. One of the crimes the doomed city's residents committed was to engage in homosexuality. This is the origin of the term "sodomy," meaning sexual relations between men. Those with basic knowledge of the Bible know that homosexuality goes against the will of God.

In June 2015, the Supreme Court ruled in a 5–4 decision that same-sex marriage is a right guaranteed by the Constitution. [29] When the ruling was passed, the US president at the time changed the banner on the White House's official Twitter account to the rainbow flag in support of LGBT rights. The Supreme Court's ruling prohibited the thirteen states that still banned same-sex marriage from enforcing their laws. In August 2015, a clerk in Rowan County, Kentucky, refused to issue marriage certificates for same-sex couples due to her beliefs. She was later jailed for five nights for defying a US federal court order to issue the documents. [30] In fact, the court had violated her constitutional right to freedom of belief. Commenting on the clerk's case, former governor of Arkansas and former Republican presidential candidate Mike Huckabee called the Supreme Court's ruling on marriage "judicial tyranny." [31]

As of 2019, twenty-eight countries and territories had officially acknowledged or accepted same-sex marriage, including developed Western countries such as the United States, the United Kingdom, France, Germany, Spain, Norway, Denmark, Finland, Sweden, Portugal, Belgium, Australia, New Zealand, and Canada. The law has the power to reinforce morality or influence its movement in a new direction. To legalize behavior that deviates from traditional moral values is the same as having the government and laws train the people to betray morality and disobey divine commandments.

Under the influence of political correctness, criticism of the chaos that our society finds itself in — whether from the people, civil associations, or religious groups in particular — can be easily escalated to the level of politics or law, and result in restrictions on free speech or other punishments. Following the legalization of immoral behavior, those who make any comments or criticisms on related issues are often accused of violating laws, such as those concerning gender discrimination. The law has been twisted into a means of strangling people's ability to make moral judgments. It is essentially promoting homosexuality and encouraging people to give themselves to endless desire and degeneracy.

d. Restricting Law Enforcement

Under liberal influence, many judges or legislative agencies deliberately curtail the legitimate power of law enforcement, effectively turning a blind eye to crime. The communist spectre's aim in doing this is to paralyze the state apparatus in order to stir up social turmoil, which in turn creates excuses either for the expansion of government, or the necessary conditions for a coup or revolution.

Many states have passed far-left laws, a typical example being "sanctuary state" policies. Among other provisions, sanctuary states often prohibit federal immigration officials from arresting illegal immigrants in local prisons, including those with outstanding warrants for arrest. Local police are barred from cooperating and communicating with federal agents to enforce immigration laws.

This poses a serious security risk for the public. In July 2015, illegal immigrant José Inez García Zárate shot and killed a young woman who was walking along a pier in San Francisco. Zárate had a history of crime: He had been charged with seven felonies involving drugs and robbery, and possession of weaponry, and had been deported five times. Under San Francisco's sanctuary laws, officials released Zárate from custody three months before the fatal shooting, rather than transfer him to federal immigration authorities, who had requested custody of him for deportation.

When a criminal stands trial, extremely strict standards are placed on the prosecution. This is ostensibly to protect the legitimate rights of the suspect, but often the result is that criminals are able to take advantage of loopholes in the law. Cunning suspects, or those who enjoy status or privileges, who understand the law and regulations, or who hire capable attorneys, can drag out the legal process, at great cost to the judicial system. It can be very difficult to bring guilty suspects to justice.

Influenced by the spread of "sexual liberation," verdicts in cases involving sex crimes often cite findings in research by Alfred Kinsey or activists who follow him to argue that the damage caused by sex abuse is little or nonexistent. Many cases have been settled by reducing the sentences of sexual predators. [32] Many ordinary criminals also have had their original sentences reduced, ostensibly owing to budget shortages or on account of prisoners' rights. The real motivation, though, is to use political correctness

to weaken the power of the law, disturb social order, and pave the way for further expansion of government.

For the law to be fair, it must administer strict punishments to those who commit unpardonable crimes. Since antiquity, murder has been punishable by death. But today, some countries and territories have abolished capital punishment on such grounds as “humanity,” “tolerance,” or a supposed respect for life.

Under the influence of twisted liberalism and progressivism, some people give undue weight to prisoners’ rights — no matter the severity of their crimes — while remaining strangely silent regarding the victims. If a murderer is fed and housed by taxpayer money, his loss of freedom is hardly a fair trade for the death of the victim and the trauma it causes to loved ones.

Many researchers in the United States have found that capital punishment is effective in deterring crime. David Muhlhausen, a senior policy analyst in The Heritage Foundation, testified in front of the Senate Judiciary Committee in 2007 that capital punishment has a deterrent effect and can save lives. In the 1990s, three professors, including Paul Rubin at Emory University, examined twenty years of crime statistics from three thousand cities and towns across the United States and concluded that “each execution results, on average, in 18 fewer murders — with a margin of error of plus or minus 10.” [33]

Even scholars who are against capital punishment must concede that it has a deterrent effect. By pushing the concepts of freedom and legality to extremes, the Left has distorted the law and robbed it of its sanctity.

e. Using Foreign Laws to Weaken US Sovereignty

When liberal judges can’t find wording in the US Constitution to support their personal opinions, they use laws passed in other countries to sustain their arguments.

For instance, in the Supreme Court case of *Lawrence v. Texas* (2003), the liberal justices wanted to repeal a Texas statute banning consenting homosexual adults from engaging in sexual acts, but they could not find anything from the Constitution to support this case. They then quoted an “authoritative” agency outside of the United States as saying that homosexuality was “an integral part of human freedom in many other countries,” and successfully repealed the law. This case resulted in repeals of similar statutes in thirteen other states. [34]

Communist thought has spread around the world in different forms. The socialist trend throughout Asia and Europe is plain to see, and it has great influence in Africa and Latin America as well. Countries such as Zimbabwe and Venezuela are socialist countries in all but name. Even Canada is not free of its influence.

Commerce and globalization have brought the United States in closer connection with other countries. In order to introduce elements of socialism domestically, liberal judges leverage the excuse of conforming to international convention and then use case law to alter the spirit of the Constitution. If even the United States, as the leader of the free world, can’t maintain basic, traditional standards, the entire globe will be lost to communism.

4. Restoring the Spirit of the Law

Today, the law has been turned against the divine teachings that originally inspired it. Legality has become a tool the communist spectre uses to trample upon the moral foundation of human society, bringing it to the brink of destruction. Anti-traditional and immoral legislation has weakened the ability of the law to maintain social order, leaving the expansion of state power as the only “solution” to the malaise.

Under a legal system controlled by the communist spectre, people would be left with only two options: Either refuse to follow the authorities and their degenerate laws, or betray their morality in order to comply. The former would mean the destruction of law in practice, for as jurist Harold Berman put it, “The law must be believed in; otherwise, it exists in name only.” [35] The latter option entails a slippery slope of moral decline, creating a downward spiral in which the law and the state of society compete in a race to reach rock bottom. In either case, society at large would have no way out of this demonic vortex.

The 1958 book *The Naked Communist* lists forty-five goals pursued by communism in order to infiltrate and undermine the United States. Seven of them concern the legal system. [36]

The sixteenth goal consists of using the courts’ technical decisions to weaken important US institutions by claiming that their conduct infringes upon civil rights.

The twenty-fourth goal is to abolish all laws restricting indecent content by portraying them as censorship that violates free speech and expression.

The twenty-ninth is to challenge the Constitution as flawed, obsolete, or incompatible with international practice.

The thirty-third is to abolish all laws that interfere with the communist apparatus.

The thirty-eighth goal is to make it legal for non-police agencies to carry out arrests. All behavioral problems are to be delegated to mental health workers.

The thirty-ninth is to wrest control over the field of psychiatry and impose mental health laws to control individuals who oppose communist aims.

The forty-fifth goal is to abolish the Connally Reservation, also known as the Connally Amendment. This regulation gives the United States the right to favor domestic jurisdiction over rulings by international courts. The purpose of this goal is to prevent the United States from protecting its domestic sovereignty and to instead have international bodies such as the International Court of Justice overrule the US judiciary.

Looking at the goals listed above and comparing them with what has already been implemented, it is apparent that communism is well-placed to continue undermining US law and justice.

Be it state-sponsored policies of hatred in countries controlled by communist regimes, or regulation in Western countries where communist ideology has hollowed out the legislative and judicial institutions, in both cases the target is the spirit of the law — that is, reverence for the divine and traditional morality.

If we are unable to maintain the moral standards dictated by divine commandment as our criteria for recognizing ultimate good and evil, society will continue to pass laws that conform to communist ideology, favoring the wicked and suppressing the righteous. Society will lose its divine principles of justice and liberty and succumb to the communist spectre's tyranny.

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Chapter Eleven: Desecrating the Arts

Table of Contents

1. Art: A Gift From the Divine
2. Art's Immense Influence on Humanity
3. Communism's Sabotage and Abuse of Art
 - a. Art in Communist Countries
 - b. Communist Elements Behind the Avant-Garde Movement
 - c. The Inversion of Traditional Aesthetics: The Ugly as Art
 - d. The Perversion of Literature
4. Reviving True Art

References

1. Art: A Gift From the Divine

Over the many years of human civilization, man has contemplated what constitutes true beauty. People of faith know that all the wonders of the world come from the divine. Profound art is an attempt to emulate and display the beauty of heaven in the human world. Inspiration comes from the divine, and artists can become outstanding figures in their fields if they receive divine blessings and wisdom.

With strong faith in and devotion to the divine, great artists during the Renaissance plumbed their ingenuity to create works in praise of God. Artists in the mid-Renaissance period, including Leonardo da Vinci, Michelangelo, and Raphael, grasped techniques that far exceeded those of their predecessors and their peers, as if by miracle. Their masterpieces — including paintings, statues, and architecture — became timeless classics of the art world.

For centuries, these works of art set a noble example for humanity. By appreciating this art, not only can the artists of later generations study pure artistic technique, but members of the public can truly feel and see the presence of the divine. When these works, the techniques that created them, and the spirit that infused the artists are all preserved, human society is able to maintain a connection with the divine. Then, even as humanity goes through its periods of decadence and decline, there will be hope for a return to tradition and a path to salvation.

The same principles prevail in the sphere of music. As the saying (reportedly, from a German opera house) goes: "Bach gave us God's word. Mozart gave us God's laughter. Beethoven gave us God's fire. God gave us music that we might pray without words." For his entire life, Johann Sebastian Bach considered devotion to God and the praise and worship of God to be the highest principles in the creation of his music. On all of his important musical scores, the letters SDG can be seen — an abbreviation of "Soli Deo gloria," meaning "glory to God alone."

The highest level an artist can reach is through the materialization of heavenly objects in the human realm through divine revelation. The great paintings and statues, and the most sublime scores in the early, baroque, and classical canon, were all created by religious believers and represent the pinnacle of artistic work attained by man.

The three most important elements in artistic creation are representation, creation, and communication. All artistic creations contain a theme, that is, the message the artist seeks to communicate, regardless of the form the work takes — whether it be a poem, painting, statue, photograph, novel, play, dance, or film. The artist delivers the theme to the hearts of the reader, listener, or viewer. This process is the communication — the transmission of the artist’s mind to the recipient.

To achieve the goal of communication, artists must possess a superb ability to imitate and represent, with the object of imitation being the world of gods or of man, or even the underworld. Artistic creation is a process of refining the deeper or more essential elements of an object of representation. It requires artists to strengthen their own ability to communicate and to touch people’s hearts. If the artist possesses righteous faith in the divine and in morality, the divine will endow him with the inspiration to create. Such works will be divine, pure, and benevolent — beneficial to both the artist and society.

On the other hand, when the artist abandons moral standards, negative elements hijack the creative process, with evil forces exerting influence and using the artist to depict hideous creations and grotesqueries from the underworld. Works of this kind harm their author and the wider society.

The value of the orthodox, traditional arts thus becomes clear. Divine culture and art in the East and the West were connections woven between the divine and human civilization, and were meant to bring them into contact. The ideas and messages transmitted through this art are beauty, benevolence, light, and hope. On the other hand, corrupt works of “art” are created by those under the control of evil elements. They drive a wedge between man and the divine, and drag humans closer to evil.

2. Art’s Immense Influence on Humanity

Great works of art transmit heritage, disseminate knowledge and wisdom, and fortify character. They hold exalted positions in the great civilizations of the West and the East.

The ancient Greek mathematician and philosopher Pythagoras believed that the secret of music was in its imitation of the harmony of the heavenly bodies, which itself reflects the harmony of the universe.

The Chinese held similar views. The Treatises on Music and Harmony discuss music’s correspondence with the five elements (metal, wood, water, fire, and earth), and how musical instruments are constructed to represent and emulate the patterns of heaven and earth. Only in this way can “music of the grandest style” be achieved, that which exhibits “the same harmony that prevails between heaven and earth.” [1] This kind of music is able to not only attract divine birds like the crane and phoenix, but also serve as an invitation to deities to grace the occasion with their presence.

Confucius once said: “[The Zhou Dynasty] surveyed the two dynasties that went before; its ways are refined and elegant. I follow Zhou.” [2] He admired how the legendary Chinese rulers governed with ritual and music: “The Sage-Emperor Shun invented a five-stringed musical instrument, which he called qin, sang to its tune about the gentle summer breeze from the south, and lo and behold, his empire ran smoothly [under the influence of his music].” [3] These examples illustrate the edifying effects of pure, upright music.

The “Music of Prince of Qin Breaking Up the Enemy’s Front,” composed by the great Tang Dynasty emperor Li Shimin, won the deep respect of ethnic groups living on the periphery of the Tang realm. The New Book of Tang recorded that on the journey to seek Buddhist scriptures from the West, monk Xuanzang was told by a king in a remote Indian state, “Your emperor must be a saint, for he composed the ‘Music of Prince of Qin Breaking Up the Enemy’s Front.’” [4]

During the reign of Louis XIV, the French royal court displayed great elegance through dance and art. Dance contains not only the techniques of movement, but also social etiquette and norms. Louis XIV inspired Europe through the art and culture of his court and was emulated by other courts and the population at large in Europe.

Not only was Frederick the Great of Prussia an outstanding king, but he was also an accomplished musician, composer, and flautist. He ordered the construction of the Berlin opera house, personally supervised the opera, and opened it to a wider set of social classes. To this day, opera remains an important part of German culture. These few examples make clear the long-lasting influence that orthodox art can exert on society.

Upright art conforms to natural law, imitates divine wisdom, and brings with it special energy and effects. It benefits people by feeding both the senses and the soul. The greatest artists work not only on the physical, technical level, but also, more importantly, on the spiritual level, in their communion with the theme of the work. Such artists sometimes express a sense of experiencing a higher force beyond this physical world. The effect is similar to that of singing an ode to God — a solemn and divine experience that transcends human language. Behind true art lies the accumulated wisdom of a people, their creativity, and their inspiration. There are often profound meanings that go far beyond what is seen on the surface. Some works transmit a special kind of spiritual energy. All of this has an effect on viewers at a deep, spiritual level. The effect is singular and irreplaceable by any other means.

A superb artist can influence the morality of society by instilling values into people’s hearts through poignant stories and images. Even people without deep learning or education can gain insight, inspiration, and moral lessons from traditional art. In traditional Western societies, consider how many learned right from wrong, good from evil, through the medium of folk tales such as “Hansel and Gretel” and “Snow White.”

In China, many generations learned from the four great novels (Water Margin, Journey to the West, Romance of the Three Kingdoms, and Dream of the Red Chamber) and from the traditional arts of storytelling and drama. Such works allow people to feel divine greatness and make them yearn to assimilate to heavenly principles.

Degenerate values also exert an invisible influence through art. Screenwriting lecturer Robert McKee wrote in his book *Story: Substance, Structure, Style and the Principles of Screenwriting*: “Every effective

story sends a charged idea out to us, in effect compelling the idea into us, so that we must believe. In fact, the persuasive power of a story is so great that we may believe its meaning even if we find it morally repellent.” [5]

Art can have tremendous impacts — both positive and negative — on human morality, thought, and behavior.

“The Mozart effect,” for instance, has attracted worldwide attention, with the scientific community conducting a number of studies on the positive influence of Wolfgang Amadeus Mozart’s music on people and animals. In 2016, a more in-depth study of the Mozart effect found that the composer’s music has positive effects on human cognitive function and behavior. Surprisingly, playing Mozart’s music in reverse has the opposite effect. Austrian composer Arnold Schoenberg’s modern atonal music has an effect similar to that of playing Mozart backwards, which demonstrates its negative qualities. [6]

Compared with atonal music, rock ‘n’ roll can have an even greater negative effect. One researcher compiled data from two similar cities and found that the city in which a large number of rock songs were broadcast via radio and television saw 50 percent more cases of pregnancy out of wedlock, dropouts, youth deaths, crimes, and so on. [7] Some rock music even glorifies suicide. One commentator, referring to a song by a famous rock star who faced several lawsuits from parents of young listeners, wrote, “Its dark rhythms and depressing lyrics certainly can be taken as an encouragement for suicide, and it is an irrefutable fact that young people have snuffed out their lives while listening to it repeatedly.” [8] It is not uncommon for teens who commit suicide to do as described in rock lyrics, and numerous rock musicians have themselves descended into depression and drug abuse, or taken their own lives.

Another well-known example of art put to negative use is the Nazi propaganda film *Triumph of the Will*. Despite director Leni Riefenstahl’s argument that she had merely created a documentary, the propaganda film exhibits superb artistic mastery. The grand scenes and displays of strength made audiences resonate with the energy and power behind it. Her many innovative shooting techniques and technical prowess influenced film for decades to come. Yet the work also became a crucial piece of propaganda for Hitler and Nazi Germany and is known as one of the most successful works of propaganda in history. An obituary for Riefenstahl published in the British newspaper *The Independent* in 2003 stated, “*Triumph of the Will* seduced many wise men and women, persuaded them to admire rather than to despise, and undoubtedly won the Nazis friends and allies all over the world.” [9]

Understanding the great power of art can help us better understand the importance of traditional art and why evil elements want to undermine and sabotage it.

3. Communism’s Sabotage and Abuse of Art

Since art has such a tremendous effect on society, it’s not surprising that communism uses art to achieve its aim of socially engineering humans and leading them toward destruction.

a. Art in Communist Countries

Communist parties know the power of art and they turn all art forms into tools for advancing their brainwashing. Many people have ridiculed the Chinese Communist Party (CCP) for having singers and actors become military generals. They wonder how civilians who have never been trained in arms or warfare could be qualified to be generals. The CCP believes that these people are just as important as trained military personnel in promoting and upholding the communist cult — or perhaps even more crucial. In this sense, its military ranks conform perfectly with Party principles. As Mao Zedong said, “We must also have a cultural army, which is absolutely indispensable for uniting our own ranks and defeating the enemy.” [10]

Artistic performances in communist countries are designed to have people forget the miseries they suffer under communist rule and to cultivate their loyalty to the communist party through art. This propaganda effect — called “thought work” — cannot be achieved by mere martial power.

One can compare the CCP’s grand opening ceremony at the Beijing Olympics, which was put on at enormous cost to the taxpayer, to North Korea’s large-scale song and dance festival Arirang and the former Soviet Union’s ballet troupes. All served the needs of the party.

In September 2011, the CCP’s Ministry of Culture held a so-called Chinese culture festival, China: The Art of a Nation, at the John F. Kennedy Center for the Performing Arts in Washington, DC. It included the CCP’s signature propaganda piece, the ballet Red Detachment of Women, which promotes class hatred and violent revolution.

If upright art that was close to the divine and promoted traditional values were allowed to exist simultaneously with party-controlled art used for brainwashing the public, then the latter would lose its monopoly and have no effect. This is why all communist countries maintain strict censorship over the arts and the publishing industry.

b. Communist Elements Behind the Avant-Garde Movement

For centuries, classical art has been passed down from generation to generation. This tradition continued until the twentieth century, when it came to an abrupt end. The transmission and inheritance of art were disrupted by a radical avant-garde movement and began to quickly degenerate. As artist Robert Florczak said: “The profound, the inspiring, and the beautiful were replaced by the new, the different, and the ugly. ... Standards declined until there were no standards. All that was left was personal expression.” [11] Humanity thus lost its universal sense of the aesthetic.

The source of this battery of new artistic movements is closely connected to ideological trends influenced by communism. Many of these artists were either avowed communists or para-communists of one kind or another, or they were subject to the sway of these ideologies.

Georg Lukács, the Hungarian cultural commissioner of the Communist International and founder of Western Marxism, created the Frankfurt School. One of its tasks was to establish a “new cultural form” by abandoning traditional culture. This new cultural form set about excluding art that sought to represent the divine. As Herbert Marcuse, a German socialist and a representative of the Frankfurt School, wrote: “Art both protests these [existing social] relations, and at the same time transcends

them. Thereby art subverts the dominant consciousness, the ordinary experience.” [12] That is, Marxists enlist art in the revolt against the divine and the subversion of morality. Views of this sort dominate the direction of modern art.

Gustave Courbet, the founder of the French realist school, was a participant in the Paris Commune. He was elected as a committee member of the Commune and the chairman of the radical Federation of Artists. Courbet devoted himself to transforming the old system and establishing new artistic directions. He ordered the Federation to demolish the intricate neoclassical Vendôme Column (which was later rebuilt). Courbet denied that human beings were created by God, and he was determined to use art to express the worldview of the proletariat, as well as materialism. He is known for saying, “I have never seen either angels or goddesses, so I am not interested in painting them.” [13]

Courbet believed that reforming the arts was really waging a revolution. In the name of painting what he called “reality,” he replaced beauty with ugliness. His nude paintings, for instance, focused in particular on depicting the female genitalia — a supposed revolutionary act — as a way of rebelling, transgressing against tradition, and somehow further inciting communist activism. The thinking and life of Courbet illustrate the close link between the communist ideology of revolution and modern art.

Under the influence of modernist thought, the revolutionary fervor of artists from the late nineteenth century brought about a series of movements in the art world. Unlike traditional schools of artistic expression, these were avant-garde movements that explicitly sought to rupture tradition. The term “avant-garde” was first used by socialist scholars to describe artistic movements that matched their own political aspirations.

In the late nineteenth century, these influences brought about impressionism. Ever since, modern artists have abandoned the demands of traditional oil painting, including precision, proportion, structure, perspective, and transitions between light and shade. Neoimpressionism (pointillism) and postimpressionism then emerged, centering their works on the exploration of the personal feelings of the artist. Representative figures in this school include Georges-Pierre Seurat and Vincent van Gogh, both of whom were inclined toward socialism. Van Gogh abused alcohol and suffered mental illness later in life, and his paintings appeared to reflect the world that people experience while under the influence of drugs.

Works of art contain the messages their creators wanted to convey. Artists during the peak of the Renaissance conveyed compassion and beauty to their audiences. Compare this to contemporary artists, who exude negative and dark messages. Modern artists abandon their own thoughts and allow themselves to come under the control of low-level and ghostly entities. They themselves are often incoherent and confused, and their works are similar — dark, negative, hazy, gray, depressed, decadent, and disordered.

After impressionism came expressionism and fauvism, followed by Pablo Picasso’s cubism. In 1944, Picasso joined the French Communist Party. In his letter *Why I Became a Communist*, he wrote: “My joining the Communist Party is a logical step in my life, my work and gives them their meaning. ... In my own ways I have always said what I considered most true, most just and best and, therefore, most beautiful. But during the oppression and the insurrection, I felt that that was not enough, that I had to fight not only with painting but with my whole being.” [14]

Picasso encouraged a break with the classical methods of painting. For him, everything was a piece of dough to be picked up and shaped as he pleased. The eerier his works became, the happier he appeared to be. The process of creating monstrous images is the process of destroying an image, to the point where no one can understand it. Even Georges Braque, the modern artist who co-founded cubism with Picasso, on viewing Picasso's *Les Femmes d'Alger*, was "horrified by its ugliness and intensity." Picasso had been "drinking turpentine and spitting fire," acting more like a carnival performer than an artist, he said. [15]

Marcel Duchamp, an early member of the dada art movement, also sought to subvert and rebel against tradition with his display and use of readymade objects. He repurposed found or factory-made items and turned them into so-called art installations. Duchamp, who was called the father of conceptual art, advocated the idea that anything could be called art. The dadaist movement is itself a communistic project, as evidenced by the manifesto of the Berlin dadaists, who called for an "international revolutionary union of all creative and intellectual men and women on the basis of radical Communism," as well as "the immediate expropriation of property (socialization) and the communal feeding of all" and "the erection of cities of light, and gardens which will belong to society as a whole and prepare man for a state of freedom." [16]

Dadaism's criticism of tradition evolved into surrealism in France, as represented by the communist André Breton, who advocated revolution. He was against the supposed suppression brought by reason, culture, and society — a view typical of the modern artists in Europe at the time.

The artistic movements that extended these principles include abstractism, minimalism, pop art, and postmodernism. Abstractism is about the emotional expression of rebellion, disorder, emptiness, and escapism. The ugly trampling of moral values is evident in these "-isms" in the arts today. At their most outrageous, these artists create works that openly desecrate religious figures like Jesus Christ.

Not all modern artists support leftwing politics, but there is a clear ideological commonality with communist thought — that is, the rejection of the divine, and the aim to replace the divine as the starting point for understanding human life. These "-isms" came to exert increasing influence in the public sphere and ultimately have led to the complete marginalization of classical art.

c. The Inversion of Traditional Aesthetics: The Ugly as Art

The numerous schools of modern art that have appeared and developed share several things in common: They invert conventional aesthetics; they take ugliness as beauty; and they aim to shock, even to the point of being as ghastly as the artist's imagination allows.

Marcel Duchamp signed his name on a urinal and named it *Fountain*, to be put on display for the public in New York. Though the object was never put on display, Duchamp's action was considered a clever joke among his peers in the art world, and later artists and academics have thought it the height of creativity. This is the environment in the art world, whereby classical easel painting has been marginalized and installation art has risen to prominence. In 1958, Yves Klein held his exhibition *The Void* at the Iris Clert Gallery in Paris. The displayed works turned out to be empty, white walls.

A major figure of the postwar German avant-garde, Joseph Beuys, covered his head with honey and gold leaf and murmured nonstop for three hours to a dead hare in his arms in the 1965 work *How to Explain Pictures to a Dead Hare*. In Beuys's view, anyone could be an artist. One anecdote goes that a frustrated questioner once shouted at him, "You talk about everything under the sun, except art!" Beuys reportedly responded, "Everything under the sun is art!" [17]

In 1961, Piero Manzoni, a key figure of the avant-garde, claimed he had put his own feces in ninety cans, called them artwork, and put them up for sale under the name *Merda d'artista* ("Artist's Shit"). In 2015, one of the cans was sold in London for a record price of 182,500 pounds, or about US\$240,000, hundreds of times the price of the same weight in gold. He also signed his name on the bodies of nude women as part of a series he called *Sculture viventi* ("Living Sculpture").

In China, there was a nude "artist" who coated his body with honey and fish oil to attract flies. Desecration of the body seems intended to communicate the idea that life is cheap, ugly, and disgusting. In the BBC documentary *Beijing Swings*, about "extreme artists" in China, so-called performance art included the performative consumption of a human fetus. Amidst public condemnation that such art was "hideous," art critic Waldemar Januszczak, the presenter of the documentary, inadvertently revealed its true nature in saying, "It is worth trying to understand why China is producing the most outrageous and darkest art, of anywhere in the world." [18] In fact, this is a result of the pursuit of the demonic. Some of these modern, so-called works of art are so filthy and shameless that they exceed the mental endurance of normal people. Such behavior of the avant-garde is the Cultural Revolution of the art world.

Those who support modernism have taken to the trend like ducks to water, but painters truly proficient in the technical skill of painting have a tough time. Painters and sculptors who adhere strictly to tradition, who master their craft through painstaking practice, have been squeezed out of the art world. John William Godward, the English Victorian neoclassicist painter associated with the Pre-Raphaelite Brotherhood, felt that he was discriminated against given that his style of realistic classical painting fell out of favor with the rise of Picasso's modernist works. In 1922, he committed suicide and was said to have written in his suicide note, "The world is not big enough for myself and a Picasso." [19]

Similar methods were adopted to ruin music. Authentic music conforms with musical theory and order. Musical tuning and the keys and modes it produces are all derived from harmonious natural patterns. The universe created by the divine is harmonious. Humans are able to appreciate and participate in the harmony of the universe, and thus create beauty, since humans are also created by the divine.

Modern atonal music rejects ideas like tonality, chords, and melody, and lacks order in its structure. Such music is a revolt against divinely imparted classical music. Atonal music violates the harmony in the universe, which is why many audiences find it unpleasant. Modernist musicians argue, based on their warped theories of aesthetics, that audience members must train their ears to get used to such music so that they can enjoy it.

Schoenberg, one of the founders of modern music, introduced his "twelve-tone system," a fundamentally atonal structure that marked the creation of anti-classical musical technique. Schoenberg's music was considered the negation of all German musical culture until then — the betrayal of taste, feeling, tradition, and all aesthetic principles. His music was called "cocaine" by Germans at the time: "To perform Schoenberg means the same as to open a cocaine bar for the people.

Cocaine is poison. Schoenberg's music is cocaine." [20] In later generations, a music critic assessed him thus: "It is a measure of the immensity of the man's achievement that, fifty years after his death, he can still empty any hall on earth." [21]

What led to the widespread acceptance of Schoenberg was the musical theories of Theodor W. Adorno, an important figure in the Frankfurt School. In Adorno's 1949 work *Philosophy of Modern Music*, he portrayed Schoenberg as the "quintessential exponent of modernism in music" and explained Schoenberg's twelve-tone compositional method as the culmination of the attempt to grant music "an autonomous status and structural self-sufficiency in response to the omnipresent domination of capitalistic ideology." Adorno's philosophical support for Schoenberg set the stage for the widespread acceptance of Schoenberg's system by later generations of composers and music critics. [22] Since then, numerous musicians have emulated Schoenberg, and his avant-garde style has had a major impact on the postwar music world.

After destroying tradition with modern music, avant-garde art used rock 'n' roll to supplant the role of classical music in people's lives. Sidney Finkelstein, the leading music theorist of the Communist Party USA, openly declared that the boundaries between classical and popular music should be eliminated. At around the same time, strongly rhythmic rock music was gaining an increasing foothold in the United States, as classical and traditional music was squeezed out and marginalized.

The characteristics of rock 'n' roll include inharmonious sounds, unstructured melodies, strong rhythmic beats, and emotional conflict — quite similar to the communist idea of struggle. According to the *Records of the Grand Historian* by China's foremost ancient historian, Sima Qian, only when sound conforms to morality can it be called music. Typically, the lives and compositions of rock 'n' roll musicians are centered around sex, violence, and drugs.

Rock 'n' roll, along with other modern sounds such as rap and hip-hop, continued to gain popularity in the United States. Rappers flaunt their rebellion against tradition and society with their casual use of drugs, obscene language, and unruly, violent behavior. As the morality of society as a whole declines, such "art forms," previously regarded as the product of subcultures, have made their way into the wider society and are even sought-after by mainstream performance venues.

We have so far focused on the current circumstances in the worlds of art and music. In fact, the entire artistic world has been greatly impacted, and the influence of the modern art movement can be seen in the deviation from traditional ideas, methods, and skills in areas like sculpture, architecture, dance, decoration, design, photography, movies, and more.

Many people who are engaged in modern art are strongly influenced by communist ideology. For example, the founder of modern dance, Isadora Duncan, was openly bisexual and an atheist. She objected to ballet, calling it ugly and unnatural. In 1921, she and 150 children with barely any dance training performed her work "Internationale," set to the communist anthem, in Moscow for Communist Party elites, including Vladimir Lenin. [23]

As for why these deviations exist and become trendy, or even mainstream, it is closely related to communism's corruption of divinely inspired traditional arts. On the surface, of course, this is not apparent, and the situation seems to be a form of self-deception that has been widely accepted — the notion that if there's a theory behind it, then it's art.

If people look closely at the differences between avant-garde and traditional art, they will find that the artists of the Renaissance not only used art to praise God, but also presented beauty in an uplifting manner that engendered feelings of truth and goodness in the human heart. In doing so, their art helped maintain the morality of society.

On the other hand, the various mutated forms of avant-garde try to upend all the achievements of the Renaissance, “to destroy the uplifting — therefore, bourgeois — potential of art, literature, and music, so that man, bereft of his connection to the divine, sees his only creative option to be political revolt.” Ugliness that is “so carefully nurtured by the Frankfurt School [has] corrupted our highest cultural endeavors,” and popular culture in turn, becomes “openly bestial,” wrote one academic. [24] Admiring and idolizing such ugliness brings forth the dark side of people; decadent, depraved, violent, evil, and other negative kinds of thoughts gain ascendancy. The pursuit of such ugliness has led to deconstructing and uglifying scenes of the divine, humanity’s own divine nature, morality and society, and even direct blasphemy against the divine. Not only has this alienated humans from the divine, it has also alienated them from their innate divine nature, society, and traditional values.

d. The Perversion of Literature

Literature is a special art form. It uses language to pass on the wisdom that the divine has bestowed upon humankind, as well as record the formative experiences of humankind. The two great epics of ancient Greece, The Iliad and The Odyssey, both portray the complex series of events surrounding the Trojan War, vividly depicting a historical epic of gods and men. The virtues of courage, generosity, wisdom, justice, and temperance that were praised in the epics became an important source of values for the Greek world and all of Western civilization.

Due to the great influence literature has, evil elements use it to control people, concocting and promoting written works that impart the ideology of communism, slander traditional culture, destroy people’s morality, and spread pessimism and an attitude of passivity and meaninglessness toward life. Literature has become one of the key tools communism uses to control the world.

During the history of the Soviet Union and the CCP, in order to brainwash the general public, the respective communist parties instructed their intellectuals to portray, using traditional techniques, the lives of the proletariat and the concept of class consciousness in order to explain the ideology and policies of the communist party. This gave rise to a large number of propagandistic literary works, including the Soviet novels *The Iron Flood* and *How the Steel Was Tempered*, and the CCP works *The Song of Youth*, *The Sun Shines on the Sanggan River*, and others, all of which had an enormous impact. Communist parties call this style of work “socialist realism.” Mao generalized its function as “serving the workers, peasants, and soldiers,” serving “the proletariat.” [25] The ability of this type of literature to instill ideology is obvious and well-understood. However, communism’s use of literature to destroy humanity is not limited to this type.

The following summarizes some of the major aims and effects of communist-influenced literature.

Using Literature to Destroy Tradition

A major step in the destruction of humanity has been to slander the traditional civilizations that the divine bestowed on mankind. Whether in China or the West, communist elements use intellectuals with modern thoughts to create and promote works that distort or slander traditional culture.

During China's New Culture Movement, the author Lu Xun became famous for viciously attacking tradition and denouncing Chinese antiquity. In his first novel, *A Madman's Diary*, he had the protagonist declare that all of Chinese history could be summed up in two characters: "man eating." Lu Xun was praised by Mao as "the greatest and most courageous standard-bearer of this new cultural force" and "the chief commander of China's Cultural Revolution." Mao also said, "The road he took was the very road of China's new national culture." [26]

In Europe in 1909, Italian poet Filippo Tommaso Marinetti published the Futurist Manifesto, calling for the total rejection of tradition and the celebration of machinery, technology, speed, violence, and competition. Russian poet and communist Vladimir Mayakovsky published the manifesto *A Slap in the Face of Public Taste* in 1913, in which he expressed his resolve to break away from traditional Russian literature.

Defending Hideous Portrayals as 'Reality'

Today, intellectuals and artists use literature and the arts to portray things or scenes that are ugly, strange, and terrifying, using the excuse that they are merely showing things as they really are.

Traditional art conveys harmony, grace, clarity, restraint, propriety, balance, universality, and ideals, which require selection and choice. In the view of modern artists, such works cannot be considered real. This view, however, comes from a misunderstanding of the origin and function of art. Art originates from everyday life, but it should transcend everyday life so that it may both delight and instruct. Because of this, during the creative process, artists must select, refine, and process what to portray.

Blindly focusing on this understanding of realism artificially restricts the boundaries of life and art. If this type of realism is art, then what everyone sees and hears is all art — in which case, why spend time and money training artists?

Corrupting Moral Values

Pretexts such as "expressing one's true self" and giving free rein to one's "stream of consciousness" have led people to abandon traditional moral standards and indulge in the demonic side of human nature.

French communist and poet André Breton defined surrealism as "psychic automatism in its pure state, by which one proposes to express — verbally, by means of the written word, or in any other manner — the actual functioning of thought. Dictated by thought, in the absence of any control exercised by reason, exempt from any aesthetic or moral concern." [27]

The “stream of consciousness” writing and surrealist “automatic writing” are closely related. Influenced by Sigmund Freud’s psychopathology, some writers in the West started to experiment with stream-of-consciousness writing from the beginning of the twentieth century. Such writings usually have simple storylines and focus on the inner and private thought processes of insignificant characters (anti-heroes) through narratives composed of meandering thoughts.

Human beings simultaneously contain the potential for both kindness and evil. A life should be dedicated to the constant elevation of moral standards and cultivation of virtue through self-restraint. In modern society, many people experience ill thoughts and desires. Putting them on display for public consumption is equivalent to polluting society.

Unleashing Man’s Dark Side as ‘Criticism’ and ‘Protest’

Writers and artists in the Western free world, under the influence of anti-traditionalist sentiment, consider all laws, regulations, and moral codes to be restrictive and suppressive. They see problems with modern society and the weaknesses of human nature, but instead of dealing with them rationally, they promote extreme individualism via criticism and protest, indulging in their personal desires.

They use degenerate means to express so-called resistance, while strengthening the dark side of their nature, indulging in hatred, laziness, desire, lust, aggression, and pursuit of fame. A lack of moral self-restraint won’t solve any social issues; it can only worsen them.

During the counterculture movement of the 1960s, the American poet Allen Ginsberg became the representative of the Beat Generation and is still venerated today by those who wish to rebel against society. His poem “Howl” depicts extreme lifestyles and mental states, including alcoholism, sexual promiscuity, drugs, sodomy, self-mutilation, prostitution, streaking, violent assault, theft, vagabonding, and madness.

As the counterculture movement became institutionalized, “Howl” came to be regarded as a literary classic and was included in numerous literature collections. Ginsberg admitted that he was a communist when he “was a kid” and held no regrets. [28] He idolized Fidel Castro and other communist dictators and widely promoted homosexuality and pedophilia. Ginsberg is a clear representative of the common ground between communism and extreme individualism.

Spreading Pornography

Since the beginning of the twentieth century, explicitly sexual content began to appear in literary works, some of which were filled with such content yet were still praised as classics. Many commentators and scholars abandoned their social responsibilities and praised such pornographic works as real, artistic masterpieces. Much of traditional morality is based on proper relations between the sexes and self-restraint. Breaking such restrictions — with whatever noble-sounding justification — undermines and destroys morality.

Dehumanizing People

In the past several decades, as the culture became more and more confused, a great deal of genre fiction surfaced, including thrillers and works of horror, the supernatural, and fantasy. Through such works, low-level elements can control people's minds and bodies, resulting in the dehumanization of human beings.

A three-foot block of ice does not result from only one day of coldness, as a saying goes. It takes a long period of time, and the involvement of many fields, for literature to degrade so far that it becomes a tool for evil. Romanticism widened literature's coverage of people's private and inner lives, and some ugly and bizarre phenomena — including extreme and insane human mental states — were presented for public consumption. Several British Romantic poets were collectively dubbed "the Satanic School" because of the immoral content of their poems.

Realism uses the excuse of presenting reality to express the degenerate side of human nature. Thus, certain works emphasize warped thoughts and immoral conduct. One critic called realism "romanticism going on all fours." [29]

The philosophy of naturalism, as promoted by Jean-Jacques Rousseau, attributed the decline in human morality to the social environment and family genetics, thus removing the individual's moral responsibility. Aestheticism calls for "art for art's sake," claiming that art is meant to simply provide sensory stimuli and carries no moral imperative.

In fact, all art has subtle, profound, and long-lasting effects on the moral compass. To deny the moral responsibility of art is to open the door for immorality to creep in. Although different schools of literature generated some high-quality works, they also produced awful works. The negative elements are obviously the result of declining moral standards, and they effectively paved the road for communist ideology to destroy mankind via literature.

When a person writes, his or her moral standard and mental state are reflected in his or her work. With the overall decline of human morality, the negative mindset of writers takes a dominant stance. This has created numerous works that, instead of seeking to bring out the goodness in people, pull people down toward hell.

4. Reviving True Art

The power of art is enormous. Good art can rectify the human heart, elevate morality, harmonize yin and yang, and even enable humans to connect with heaven, earth, and divine beings.

In the past century, the spectre of communism took advantage of man's demon nature and malice, prompting the creation of an enormous variety of so-called "art." People were led to revolt against and blaspheme the divine, oppose tradition, and overturn morality. This had the ultimate effect of turning large parts of society demonic, to a degree that would have been deeply shocking to anyone living in a previous era.

Compared to the beauty of traditional arts, modern works are extremely ugly. Human aesthetic standards have been destroyed. The avant-garde has become mainstream and commands vast sums of money, while traditional, upright arts have been denigrated.

Arts have been manipulated into a vehicle for people to indulge in their desires and vent their demon nature. The boundary between beauty and ugliness, grace and vulgarity, goodness and evil, has been blurred or even erased. Grotesquerie, chaos, and darkness have taken the place of universal values. Human society is filled with demonic messages, and human beings are being steered along a path of decadence and destruction.

Only by elevating morality and returning to faith and tradition will humankind be able to see another renaissance in the arts. Only then will we all see the beauty, nobility, and splendor of what art can be and is meant to be.

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Chapter Twelve: Sabotaging Education

Table of Contents

Introduction

1. Communist Elements in Primary and Secondary Education

- a. Dumbing Down Students
- b. The Destructive Nature of Progressive Education
- c. Ruining Students' Moral Character
- d. Psychological Manipulation
- e. The Infiltration of Education

2. Communism in Western Universities

- a. The Leftist Slant of University Faculties
- b. Reshaping Traditional Academics With Communist Ideology
- c. Using New Academic Fields for Ideological Infiltration
- d. Promoting Leftist Radicalism
- e. Denying America's Great Traditions
- f. Opposing the Classics of Western Civilization
- g. Monopolizing Textbooks and Liberal Arts
- h. University 'Re-education': Brainwashing and Moral Corruption

3. How Communism Destroyed Education in China

4. Returning to Traditional Education

References

Introduction

Education plays an important role in fostering individual well-being and self-fulfillment, maintaining social stability, and securing the future of a nation. No great civilization in the history of humanity has taken education lightly.

The object of education is to maintain humanity's moral standards and preserve its divinely bestowed culture. It is the means by which knowledge and craftsmanship are imparted and people socialized. Traditionally, the well-educated respect heaven, believe in the divine, and seek to follow the virtue of benevolence. They possess extensive knowledge of traditional culture as well as mastery over one or more trades. Dedicated to their vocations, they believe in treating others with kindness. They serve as the pillars of society, the national elites, and the guardians of civilization. Their extraordinary character and behavior earn divine favor and blessings.

Thus, ruining traditional education is an indispensable step in the communist spectre's plan to sever the connection between man and the divine, thereby destroying humanity. To this end, communism has adopted various strategies to attack and undermine education in both the East and the West.

In Eastern countries that are home to deep-seated cultural traditions, deception alone is insufficient to brainwash the populace. Communist parties have systematically slaughtered the well-educated elites to stop these bearers of culture from imparting the nation's traditional heritage to the next generation. Simultaneously, they bombarded the rest of the population with incessant propaganda.

In the West, the history and roots of cultures are not as deep, comparatively, giving communism fertile ground for covertly contaminating society by subverting and sabotaging education.

The complete breakdown of American education is one of the most distressing things to have happened to the country in the past few decades. It signals the success of communism's mission to infiltrate and corrupt Western society.

This chapter focuses mainly on the United States as an example of how education in free societies has been sabotaged by communism. From this example, readers may infer how education is being undermined in other countries along similar lines.

The communist infiltration of American education manifests in at least five areas:

Promoting Communist Ideology Among the Young. Communist ideology gradually took over Western academia by infiltrating important traditional fields of study, as well as fabricating new sciences beholden to its ideological influence. Literature, history, philosophy, social science, anthropology, the study of law, media, and other concentrations have become inundated with various derivatives of Marxist theory. "Political correctness" became the guideline for censoring free thought on campuses.

Reducing the Young Generation's Exposure to Traditional Culture. Orthodox thought, genuine history, and classical literature have been slandered and marginalized in many different ways. Common justifications for this include arguments that the classics are no longer relevant to modern students, or that school curricula need to make room for more "diversity" of thought.

Lowering Academic Standards Starting in Primary School. Because instruction has been progressively dumbed down, students of the new generation are becoming less literate and mathematically capable. They possess less knowledge, and their ability to think critically is stunted. It is hard for these students to handle key questions concerning life and society in a logical and forthright manner, and even harder for them to see through communism's deceptions.

Indoctrinating Young Students With Deviated Notions. As these children grow older, the concepts instilled in them become so strong that it is nearly impossible to identify and correct them.

Feeding Students' Selfishness, Greed, and Indulgence. This includes conditioning them to oppose authority and tradition, inflating their egos and sense of entitlement, reducing their ability to understand and tolerate different opinions, and neglecting their psychological growth.

Communism has achieved its objectives in nearly all of these five areas.

1. Communist Elements in Primary and Secondary Education

Although communism is most obvious at the university level, it has deeply influenced primary and secondary school education. Its influence has undermined children's intellectual development and maturity, making them more susceptible to leftist influences in college. It has caused generations of students to have less knowledge and a diminished ability to reason and engage in critical thinking. The progressive education movement led by John Dewey initiated the trend more than a century ago. Subsequent education reforms have generally followed in the same direction.

In addition to instilling atheism, the theory of evolution, and communist ideology in students, primary and secondary education in the United States employ psychological manipulation that destroys students' traditional beliefs and morals. It instills moral relativism and modern concepts that convey a corrupt attitude toward life. This occurs across all sectors of education. The sophisticated measures used make it almost impossible for students and the public to guard against the trend.

KGB defector Yuri Bezmenov, introduced in Chapter Five, described in 1985 how communist ideological infiltration in America was nearing completion: "Even if you start right now, here this minute, you start educating [a] new generation of Americans, it will still take you fifteen to twenty years to turn the tide of ideological perception of reality back to normalcy and patriotism." [1]

A third of a century has passed since Bezmenov gave his interview. During this period, even as we witnessed the downfall of the Soviet Union and other socialist regimes in Eastern Europe, communism's infiltration and subversion in the West didn't stop. Communist elements in the West set their sights on education as a primary target. They took over all tiers of the institution, promoting their own twisted theories on education, pedagogy, and parenting.

a. Dumbing Down Students

The United States is a constitutional republic. Presidents, lawmakers, town mayors, and school-district committee members are all elected by the voting public. Whether such a political framework can be pursued in a manner that is truly beneficial to all depends not only on the moral level of the people, but also on the level of their knowledge and discernment. If voters are not well-versed in history, political and economic systems, and social issues, they will have difficulty electing officials whose platforms are based on the long-term and fundamental interests of the country and society. This puts the country in a dangerous situation.

In 1983, a group of experts commissioned by the US Department of Education wrote the report *A Nation at Risk* after eighteen months of research. The report stated:

For our country to function, citizens must be able to reach some common understandings on complex issues, often on short notice and on the basis of conflicting or incomplete evidence. Education helps form these common understandings, a point Thomas Jefferson made long ago in his justly famous dictum: "I know no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them but to inform their discretion."

Individuals with little knowledge and poor critical thinking abilities are unable to recognize lies and deception. Education plays an enormous role. Thus, when communist elements penetrate all levels of the education system, students become foolish and ignorant and thus vulnerable to manipulation.

The report makes these additional points:

The educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a Nation and a people. ... If an unfriendly foreign power had attempted to impose on America the mediocre educational performance that exists today, we might well have viewed it as an act of war. As it stands, we have allowed this to happen to ourselves. We have even squandered the gains in student achievement made in the wake of the Sputnik challenge. Moreover, we have dismantled essential support systems which helped make those gains possible. We have, in effect, been committing an act of unthinking, unilateral educational disarmament. [2]

The report quoted analyst Paul Copperman as saying, “For the first time in the history of our country, the educational skills of one generation will not surpass, will not equal, will not even approach, those of their parents.”

The report cites some shocking findings: In addition to US students’ grades often being at the bottom compared to those of students in other nations, 23 million American adults are functionally illiterate — that is, only possessing the most basic everyday reading, writing, and comprehension skills. The rate of functional illiteracy is 13 percent among 17-year-olds and may reach as high as 40 percent among minority youth.

From 1963 to 1980, scores on the Scholastic Aptitude Test (SAT) declined dramatically, with the average verbal score dropping by more than 50 points, and the average math score dropping by nearly 40 points. “Many 17-year-olds do not possess the ‘higher order’ intellectual skills we should expect of them. Nearly 40 percent cannot draw inferences from written material; only one-fifth can write a persuasive essay; and only one-third can solve a mathematics problem requiring several steps.” [3]

In the 2008 book *The Dumbest Generation: How the Digital Age Stupefies Young Americans and Jeopardizes Our Future*, Emory University professor Mark Bauerlein compiled data on the knowledge gaps of American students in the subjects of history, civics, math, science, technology, fine arts, and more. He gave the example of the history exam in the 2001 National Assessment of Educational Progress, on which 57 percent of students scored “below basic” and only 1 percent achieved an “advanced” score. Surprisingly, on a multiple-choice question on which country had been a US ally in World War II, 52 percent chose Germany, Japan, or Italy instead of the Soviet Union. Results in other areas were equally disappointing. [4]

The decline in the quality of education in the United States is obvious. Since the 1990s, the term “dumbing down” has appeared in many books on education and has become a concept American educators cannot avoid. John Taylor Gatto, a senior teacher and educational researcher in New York City, wrote, “Pick up a fifth-grade math or rhetoric textbook from 1850 and you’ll see that the texts were pitched then on what would today be considered college level.” [5]

To avoid making the American education system look bad, in 1994 the College Board redefined the scores of the SAT, the university entrance examination. When the modern form of the SAT began to be adopted in 1941, the average score of the language exam was 500 points (top marks are 800 points). By the 1990s, the average score had dropped to 424 points; the College Board then redefined 424 as 500 points. [6]

The decline in the quality of education is not just reflected in the decline in students' literacy. Due to a lack of basic knowledge, the critical thinking faculties of American students have fallen sharply. American scholar Thomas Sowell observed: "It is not merely that Johnny can't read, or even that Johnny can't think. Johnny doesn't know what thinking is, because thinking is so often confused with feeling in many public schools." [7]

The reason for the decline of grades is not that students today are not as intelligent as before, but because communism is quietly carrying out a war against the next generation, using the education system as its weapon. Charlotte Thomson Iserbyt, a former senior policy adviser to the US Department of Education, wrote in 1999, "The reason Americans do not understand this war is because it has been fought in secret — in the schools of our nation, targeting our children who are captive in classrooms. The wagers of the war are using very sophisticated and effective tools." [8]

b. The Destructive Nature of Progressive Education

The backlash against tradition in American primary and secondary schools began with the progressive education movement of the early twentieth century. The following generations of progressive educators concocted a series of sham theories and discourses that served to alter curricula, water down teaching materials, and lower academic standards. This wrought enormous damage to traditional education.

From Rousseau to Dewey

Dewey, the father of American progressive education, was greatly influenced by the ideas of the eighteenth-century Swiss-born philosopher Jean-Jacques Rousseau.

Rousseau believed that people are good by nature and that social ills are responsible for moral decline. He said all men were free and equal at birth and that given a natural environment, everyone would enjoy their innate rights. Inequality, privilege, exploitation, and the loss of man's innate kindness were all products of society. For children, Rousseau advocated a model of "negative education" that would leave them to their own discovery. This education was to be absent of religious, moral, or cultural teaching.

In fact, humanity is endowed with both benevolence and wickedness. Without nurturing benevolence, the wicked aspects of human nature will dominate to the point where people consider no method too base and no sin too evil. With his elegant rhetoric, Rousseau attracted many misguided followers. The deleterious influence his pedagogical theory has had on Western education is hard to overestimate.

About a century later, Dewey picked up where Rousseau had left off and furthered the destructive work. According to Dewey, who was influenced by Darwin's theory of evolution, children should be weaned from the traditional tutelage of parents, religion, and culture and given free rein to adapt to their environments. Dewey was a pragmatist and moral relativist. He believed that there was no unchanging

morality and that people were free to act and behave as they saw fit. The concept of moral relativism is a critical first step in leading humanity away from the moral rules set by the divine.

Dewey was one of thirty-four people who signed their names to the original Humanist Manifesto, penned in 1933. Unlike the humanists of the Renaissance, twentieth-century humanism is, at its core, rooted in atheism. Based on modern concepts such as materialism and the theory of evolution, it regards the universe as self-existing rather than created and holds that human beings are the product of a continuous biochemical process.

In this calculus, the object of education is to mold and guide students according to the educator's wishes — something not fundamentally different from Karl Marx's "new man." Dewey himself was a democratic socialist.

American philosopher Sidney Hook said, "Dewey had supplied Marxism with the epistemology and social philosophy that Marx had half seen for himself and had half sketched out in his early works but had never adequately spelled out." [9]

In 1921, as civil war raged across Russia, the Soviets took the time to produce a sixty-two-page pamphlet featuring excerpts from Dewey's *Democracy and Education*. In 1929, the rector of the Second State University of Moscow, Albert P. Pinkevich, wrote, "Dewey comes infinitely closer to Marx and the Russian Communists." [10] Biographer Alan Ryan wrote that Dewey "supplied the intellectual weapons for a decently social democratic, non-totalitarian Marxism." [11]

Progressive educators make no pretense about their goal to transform students' attitudes toward life. To achieve this aim, they have overturned all aspects of learning, including class structure, teaching materials and methods, and the relationship between teachers and students. Personal experience is considered superior to knowledge learned from books. Lectures have taken a backseat to projects and activities.

The conservative American website Human Events listed Dewey's *Democracy and Education* as number five on its list of the ten most harmful books of the nineteenth and twentieth centuries. It pointedly observed that Dewey "disparaged schooling that focused on traditional character development and endowing children with hard knowledge, and encouraged the teaching of thinking 'skills' instead." [12]

Astute critics have taken to task the progressive bent in education from the very beginning. Mortimer Smith's 1949 book *And Madly Teach: A Layman Looks at Public School Education* provides a concise and comprehensive rebuttal to the principal tenets of progressive education. [13] Progressive educators have dismissed such critics as "reactionaries" and used various means to suppress or ignore them.

Dewey spent 25 years as a tenured professor at Columbia University. During the period in which he taught the philosophy of education at the Teachers College, at least one-fifth of all primary and secondary school teachers received instruction or advanced degrees at Columbia. [14] In contrast to figures like Marx, Engels, Lenin, Stalin, or Mao, Dewey appears to have had no aspiration to become a revolutionary guru or take over the world, but the system of education he created became one of communism's most potent tools.

Indulging Students

According to Rousseau's theory of education, humans are born good and free, but are made bad by society. Therefore, the best method of education is to give children free rein and yield to the child's own whimsical development. Under the influence of Rousseauian thought, progressive educationists since Dewey have often echoed these ideas: One should not force the values of parents or teachers upon students; children should be allowed to make their own judgments and decisions while growing up.

English poet Samuel Taylor Coleridge once elegantly gave the following retort to this sort of view: "[British radical John] Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanical garden. 'How so?' said he, 'it is covered with weeds.' — 'Oh,' I replied, 'that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries.'" [15]

The quick-witted poet used the analogy to convey to his friend a principle: Ethics and wisdom are painstakingly cultivated. Not overseeing a garden will cause an overgrowth of weeds. Abandoning children is akin to giving them over to ever-present forces for ill. It amounts to extreme negligence and irresponsibility.

Good and evil are simultaneously present in human nature. Though children are by comparison simpler and purer than adults, they also are susceptible to laziness, jealousy, combativeness, selfishness, and other negative traits. Society is a big dye vat. If children are not properly raised, then by the time they have come to their "age of discretion and choice," they will have long been contaminated by bad thoughts and bad habits. Attempts to educate them at that point will be too late.

This indulgence of students reached its peak in the pedagogical literary work *Summerhill: A Radical Approach to Child Rearing*, published in 1960. The book's author, A. S. Neill, established in 1921 an English boarding school, Summerhill, whose students at the time ranged in age from five to sixteen. The school gave children complete autonomy. Children were allowed to decide whether they wanted to go to one class but not another, or no class at all. Neill's views on education were heavily influenced by Wilhelm Reich, a Frankfurt School philosopher and vigorous proponent of sexual freedom, and the two often corresponded.

Besides academics, the school was extremely lax on ethics, discipline, and male–female relations; it followed all anti-traditional values. According to a former student who attended in the 1960s, male and female students were allowed to have mock weddings and sleep together. Neill allowed staff and students to swim naked together in an outdoor swimming pool, and some staff members were permitted to date students. His thirty-five-year-old stepson, who taught ceramic art, would often bring upper-grade girls back to his room. [16]

In his book, Neill says, "Every older pupil at Summerhill knows from my conversation and my books that I approve of a full sex life for all who wish one, whatever their age." He has even hinted that, if not prohibited by law, he would have openly permitted boys and girls to sleep together. [17]

When *Summerhill* was published, it quickly became a bestseller. In the 1960s alone, it sold more than three million copies and became required reading at teachers' colleges.

An ancient Chinese saying says, “A strict teacher produces outstanding students.” Studies in the West have found that strict teachers get better results in the classroom. They also have a more positive influence on their students’ conduct. [18] Sadly, in the United States and other Western countries, under the influence of progressivism and educational autonomy, laws have been enacted that limit the scope of parents and teachers in managing students. This has caused teachers to become afraid to discipline students. Students’ bad habits are not corrected in a timely manner, or at all, thus leading to a precipitous decline in their sense of morality as well as their academic performance.

Student-Centered Education

The most important function of education is to maintain and pass on the traditional culture of human civilization. Perhaps nowhere was this more the case than in ancient China, where educators and scholars were held in the highest regard. “A teacher is to pass on the Dao, teach the learnings, and clear up confusion,” as a Chinese saying goes. Dewey’s progressive educational thought removes the authority of teachers and downgrades their importance. His stance is anti-intellectual and against common sense — in essence, against education itself.

Advocates of progressive education claim that students must be placed at the center and allowed to explore on their own, to reach their own answers. The real intention of progressive education is to cut students off from their bond with traditional culture. Traditional curricula contain knowledge accumulated over thousands of years of human civilization. A negation of teachers’ authority in the process of education is a negation of their role in carrying forward the knowledge of civilization. This is the ulterior motive of communism.

Daisy Christodoulou’s 2014 book *Seven Myths About Education* analyzes and refutes seven widely spread misconceptions about modern education, including claims that “facts prevent understanding,” “teacher-led instruction is passive,” “projects and activities are the best way to learn,” and “teaching knowledge is indoctrination.” [19] Most of these myths stem from progressive education and have been passed down for several generations, becoming a plague on educational culture. For instance, take the first misconception, that fact-learning prevents true understanding. Modern American education has degraded traditional methods of attention to memorization, reading aloud, and practice, characterizing them as “mechanical memorization,” “rote learning,” and “drill to kill.” Rousseau attacked memorization and verbal lessons in his 1792 novel *Emile, or On Education*, and Dewey’s progressive educators furthered such theories.

In 1956, American educational psychologist Benjamin Bloom and collaborators published a framework for categorizing educational goals, widely known as Bloom’s Taxonomy. It divided human cognition into six levels, from low to high. In 2001, the levels were revised to be “remember, understand, apply, analyze, evaluate, and create.” The latter three are regarded as higher-order thinking because they involve comprehensive analysis. We are not analyzing the strengths and weaknesses of the Bloom classification itself, but merely pointing out that since the framework was proposed, progressive educators have used the pretext of cultivating “higher-order thinking” to weaken the teaching of knowledge in schools.

Anyone with common sense knows that having certain basic knowledge is the foundation of any intellectual task. Without a reserve of knowledge, the so-called higher-order thinking, critical thinking, and creative thinking can only serve to deceive oneself and others. Bloom's classification system provides a seemingly scientific excuse for the inexplicable approach of progressive educators.

One of the planks of the theory of student-centered instruction is that students should choose what they learn, according to their own interests. The theory also states that teachers should educate students only in what the students are interested in.

To have students learn in an enjoyable way is what every teacher wants, but children have shallow knowledge and limited vision, and they're unable to discern what is important to learn and what isn't. Teachers must take responsibility for guiding students so that they can transcend their superficial interests and broaden their vision and understanding. Simply catering to the superficial interests of students will only lead to their permanent infantilization. By espousing student-centered instruction, educators are deceiving students and parents, which is ultimately irresponsible to society.

Studies have found that there is a tendency in American society for adults to remain in a state of adolescence longer than in other populations. The National Academy of Sciences, Engineering, and Medicine in 2002 defined adolescence as a period from twelve to thirty years of age. Research supported by the MacArthur Foundation went even further and said, based on traditional markers of adulthood, a person nowadays may not be considered an adult until age thirty-five. [20] The education system and media bear the responsibility for this extended period of adolescence that many adults have found themselves in.

One of the excuses given by progressive educators for lowering teaching requirements is that with higher enrolments in secondary and post-secondary schools and with students coming from across society, the average level of attainment cannot be as high as it was in the past. This understanding is wrong. In a democratic society, the object of public schooling is to allow those who otherwise wouldn't have the means to receive an education the opportunity to do so — not to lower academic standards, which causes everyone's learning to suffer. Progressivism claims to replace "useless" classical courses such as Greek and Latin with more contemporary courses, but in the end, most schools don't end up introducing high-quality courses useful for modern life, such as in-depth courses in mathematics, economics, and modern history. The curriculum and teaching-method reforms advocated by progressive educators deceive students who are not yet well-informed, as well as parents who defer to schools, teachers, and so-called experts.

Some teaching methods proposed by progressive education are useful when applied to some subjects and areas of learning. However, when we look at the progressive education movement and its specific background and outcomes, it becomes clear that progressive education sets itself up in opposition to traditional education, thereby mutating education and ultimately ruining students.

c. Ruining Students' Moral Character

On April 20, 1999, two students at Columbine High School in Colorado murdered twelve students and one teacher and injured at least twenty more in a carefully planned massacre. The tragedy shocked the

nation. People wondered why the two students would carry out such a cold-blooded attack, murdering their classmates and a teacher they'd known for years.

By comparing social phenomena in different historical periods, educators noticed that up to the 1960s, common problem behaviors among US students were minor, like tardiness, talking in class without permission, or chewing gum. After the 1980s, there were worse problems, like excessive drinking, drug abuse, premarital sex, pregnancy, suicide, gang activity, and even indiscriminate shootings, which have only increased in frequency since Columbine. These downward trends are a concern to millions in the United States and other countries, but few understand the real roots of these developments, and no one is able to prescribe an appropriate treatment for the disorder.

The distortion and downward spiral of the moral standards of American youth are no accident.

Atheism and Evolution

Fred Schwarz, a pioneer of anti-communist activism, observed, "The three basic tenets of Communism are atheism, evolution, and economic determinism." [21] All three key elements of communist ideology have been adopted in American public schools.

The divine created humankind and laid down the moral standards that should regulate human life. Belief in the divine lays the foundation of morality for society and underpins the existence of the human world. Communism forcibly spread atheism and the theory of evolution in schools as a means of destroying morality. This is to be expected in communist states like China and the former Soviet Union, but in the United States, it was carried out covertly.

Under the pretext of separation of church and state, leftists oppose the teaching of creationism in American public schools, while on the other hand promoting the theory of evolution. This education inevitably leads the number of religious believers to decline, as children are indoctrinated with the idea that the theory of evolution is scientific truth and not to be questioned.

Since the 1960s, courts around the United States have shut down Bible study in public schools, again under the pretext of separation of church and state. An appeals court ruled in 1981 that students enjoyed freedom of speech, unless the speech was a prayer, at which point it became unconstitutional. [22]

In 1987, students in Alaskan public schools were told not to use the word "Christmas" since it contained the word "Christ." They were also told they couldn't exchange traditional Christmas cards or presents. In 1987, a federal court in Virginia ruled that homosexual newspapers could be distributed on a high school campus, but religious newspapers were banned. In 1993, an elementary school music teacher in Colorado Springs was prevented from teaching Christmas carols because of alleged violations of the separation of church and state. [23]

Teaching and test materials in the United States have undergone extensive revision due to the anti-theist orientation of the education system, in combination with decades of political correctness. In 1997, Diane Ravitch, an education historian, was a member of the National Assessment Governing Board, which administered federal tests in schools. She noticed that passages in reading tests had been scrubbed by editors to remove white males as heroes or any references to Christianity. The maxim that

“God helps those who help themselves” was changed to “People should try to work things out for themselves whenever possible.” [24]

On the one hand, the American public education system ejected belief in God from schools under the pretext of upholding the separation of church and state. On the other hand, evolution, with its unresolved gaps, was held to be a self-evident truth to be instilled in children who had no mental preparation or defense. Children tend to believe in the authority of their teachers.

Parents with religious beliefs teach their kids to respect others, but children who are instilled with the theory of evolution are likely to challenge the religious education given by their parents. At the very least, they will no longer take their parents’ religious instruction as seriously. The result is that education pulls children away from parents with religious beliefs. This is the most challenging problem that families with religious beliefs face when it comes to their children’s education, and it’s the evilest aspect of the anti-theistic education system.

Communist Ideology

Chapter Five of this book illustrates the nature of political correctness: It works like the thought police of communism, using a set of distorted political standards to replace authentic moral standards. Since the 1930s, political correctness has played a dominant role in the American education system. When put into practice, it comes in different forms, some of which are extremely deceptive.

E. Merrill Root, author of *Brainwashing in the High Schools: An Examination of Eleven American History Textbooks*, published in 1958, conducted research into eleven sets of history teaching materials used in Illinois between 1950 and 1952 and found that they characterized American history as a power struggle between rich and poor, between the privileged few and the underprivileged. This is the essence of Marxian economic determinism. [25]

In 2013, a school district in Minnesota adopted a project named All for All, which shifts the focus of teaching toward racial and income inequalities. This ideology blames the poor performance of students on systemic racial or income discrimination. The project demanded that all teaching activities be based on advancing racial and income equality and that only teachers and administrators who were deeply aware of the issues associated with these inequalities be employed.

The project was designed for students from Pre-K through Grade 12. Tenth-grade English classes focus on the themes of colonization and immigration, as well as “social constructions” of race, class, and gender. The eleventh-grade framework claimed, “By the end of the year, you will have ... learned how to apply marxist [sic], feminist, post-colonial [and] psychoanalytical ... lenses to literature.” [26]

In July 2016, California adopted a new social science framework for public elementary and high schools. The original left-leaning framework was made to look even more like left-wing ideological propaganda. Content that should be emphasized in history and social science courses — like the founding spirit of America, and military, political, and diplomatic history — was watered down or ignored. In contrast, the values of the 1960s counterculture were passionately highlighted and made to seem like the nation’s founding principles. The curriculum also articulated a clearly anti-traditional framework of sex and family.

Take the eleventh-grade courses, for example. The new framework claimed its focus was on the rights movements of minority races, tribes, and religions, as well as women and lesbian, gay, bisexual, and transgender (LGBT) Americans. In reality, religion was seldom mentioned, but much was written about sexual minorities. LGBT groups were included first and were given a significant share of the eleventh-grade history courses. The LGBT portions were written in a tone clearly supportive of “sexual liberation.” For example, in a discussion on AIDS, it was suggested that people’s fear of AIDS weakened the civil rights and sexual liberation movements. [27]

Sexual content occupied many chapters, squeezing out other content far more worthy of attention for young people. For example, in the course on World War I, students hardly learn about the critical role played by the US Army, but are taught that American soldiers found European sexual customs satisfying. [28] This left-leaning framework is full of distortion and bias, guiding students to hate their own country. Though the framework was adopted only in the state of California, its approach had a national impact.

d. Psychological Manipulation

Another method through which students have been extensively morally corrupted is psychological conditioning, used to inject them with moral relativism.

In 1978, hundreds of parents and teachers attended hearings for the Protection of Pupils’ Rights Amendment, a federal law that affords certain rights to parents of minor students with regard to surveys that ask questions of a personal nature. The hearing testimonies totaled more than thirteen hundred pages. In her 1984 book *Child Abuse in the Classroom*, conservative activist Phyllis Schlafly summed up the issues described in the testimonies, including the use of “education as therapy.” Unlike traditional education, which aims to impart knowledge, education as therapy focuses on changing students’ emotions and attitudes. This kind of education uses teaching to play psychological games on students. It has them fill out surveys on personal issues and asks them to make adult decisions, weighing in on issues like suicide and murder, marriage and divorce, and abortion and adoption. [29]

Such courses weren’t set up for the students’ psychological health — they were intended to change the values of students through psychological conditioning.

Psychology and Education

Modern education is heavily based on philosophy and psychology. In addition to Dewey’s progressive education, other theories that have had a significant impact on the US education system include Sigmund Freud’s psychoanalysis, Carl Rogers’s humanistic psychology, and the Frankfurt School’s critical theory, which combines theories from Marx and Freud. Herbert Marcuse, a theorist of the Frankfurt School, called for the removal of all inhibitions so that young people could let loose their natural instincts and indulge their personal whims. [30] It was this thinking that helped accelerate the birth of the counterculture of the 1960s.

Deeply influenced by the above-mentioned schools of thought on psychology, the first director general of the World Health Organization, Canadian psychiatrist Brock Chisholm, proposed a shocking theory: In

order to release the individual from psychological pain, morality and the concept of right and wrong must be neutralized. He said in a 1946 lecture:

What basic psychological distortion can be found in every civilization of which we know anything? It must be a force which discourages the ability to see and acknowledge patent facts ... which produces inferiority, guilt, and fear. ... The only psychological force capable of producing these perversions is morality, the concept of right and wrong. ...

We have been very slow to rediscover this truth and to recognise the unnecessary and artificially imposed inferiority, guilt and fear, commonly known as sin, under which we have almost all laboured and which produces so much of the social maladjustment and unhappiness in the world. ...

If the race is to be freed of its crippling burden of good and evil it must be psychiatrists who take the original responsibility. [31]

Chisholm waged war on morality. Seemingly influenced by Chisholm, humanistic psychologist Carl Rogers came up with “values clarification” classes, which served the purpose of eradicating traditional values and the concepts of right and wrong.

Eventually, Dewey’s moral relativism, the Frankfurt School’s rejection of inhibitions, and Chisholm’s psychological theories worked together to attack and undermine traditional values. They destroyed the moral fortifications of public schools in the United States.

Moral Relativism

Americans who attended schools in the late 1970s may remember an imagined scenario many teachers brought up in class, which went like this: As a ship sinks, the captain, several children, a pregnant woman, and a gay man get in a lifeboat. The lifeboat is overloaded and one person must be let go. The teachers would ask the students to discuss and decide who must get off the lifeboat, giving up his or her life. The teacher would not comment on or judge the students’ comments.

This story was often used in the values-clarification classes that emerged in the 1970s. Besides being used for values-clarification, the classes were used for decision-making, affective education, the Lions Quest drug-prevention program, and sex education.

William Kilpatrick, author of the 1993 book *Why Johnny Can’t Tell Right From Wrong: And What We Can Do About It*, described such classes as having “turned classroom discussions into ‘bull sessions’ where opinions go back and forth but conclusions are never reached.” Kilpatrick wrote:

It has resulted in classrooms where teachers act like talk show hosts, and where the merits of wife swapping, cannibalism, and teaching children to masturbate are recommended topics for debate. ... For students, it has meant wholesale confusion about moral values: learning to question values they have scarcely acquired, unlearning values taught at home, and concluding that questions of right and wrong are always merely subjective. ... It has created a generation of moral illiterates: students who know their own feelings but don’t know their culture. [32]

Sowell understood that these sessions utilized the same techniques developed in totalitarian countries to brainwash people:

Emotional stress, shock, or de-sensitization, to break down both intellectual and emotional resistance

Isolation, whether physical or emotional, from familiar sources of emotional support in resistance

Cross-examining pre-existing values, often by manipulating peer pressure

Stripping the individual of normal defenses, such as reserve, dignity, a sense of privacy, or the ability to decline to participate

Rewarding acceptance of the new attitudes, values, and beliefs—a reward which can be simply release from the pressures inflicted on those who resist, or may take other symbolic or tangible form [33]

Sowell notes that the sessions encourage students to rebel from the traditional moral values taught by their parents and society. Classes are conducted in a neutral or a “nonjudgmental” way, in which the teacher does not distinguish between right and wrong, but rather searches for what feels good for an individual. “This general approach has been called ‘values clarification.’ Its focus is on the feelings of the individual, rather than on the requirements of a functioning society or the requirements of intellectual analysis.” [34]

Death and Drug-Prevention Education

In September 1990, the US television channel ABC aired a program that concerned many viewers. In it, a school takes students to a morgue as a part of its “death education” and students view and touch corpses. [35]

Common activities of death education classes include asking the students to draw their own tombstones, select their own coffins, arrange their own funerals, and write their own obituaries.

Students were to be asked the following questions:

“How will you die?”

“When will you die?”

“Have you ever known anyone who died violently?”

“When was the last time you mourned? Was it expressed in tears or silent pain? Did you mourn alone or with someone else?”

“Do you believe in an after-life?” [36]

Obviously, these questions have nothing to do with studying. They are designed to probe the students’ outlook on life, their religious beliefs, and their personalities. Some of the questions are aimed to elicit particular reactions and can have a negative impact on teens.

It is said that death education can help students establish the right attitude in the face of death. However, some students who attended these classes have committed suicide. For the same 1990 program, ABC interviewed one student at Columbine High School who said her suicide plans were directly related to the death education she received there. She said the classes made death seem glamorous, “very exciting, [and] very appealing.” [37] Although a causal relationship has not been

established scientifically, it is certainly reasonable for parents to suspect and fear that by exposing psychologically immature students to confronting information on death and suicide, some students may be more likely to develop depression and hopelessness, which may contribute to reasons for committing suicide.

Drug-prevention education has also become very popular in schools. However, in 1976, Dr. Richard Blum of Stanford University published the results of a four-year study on a drug-prevention education course called Decide. The study found that students who took the course picked up drug use earlier and used drugs more extensively than a control group that did not take the course.

In both 1978 and 1985, professor Stephen Jurs conducted a research project comparing the rate of smoking and substance abuse among students who had taken a self-esteem course called Quest and those who had not. The course was designed to help students make wise and healthy decisions, but the results showed the opposite—participation was followed by an increase in drug experimentation. Those who didn't take the course maintained a steady or lowered rate of smoking and substance abuse. [38]

Neither death education nor drug-prevention education has generated the expected outcome, so what was the real purpose? To pollute children.

Children are very curious but have an immature moral foundation. New and strange content stimulates their curiosity and can lead them down a dark path. In the meantime, such education tends to desensitize students, making them view violence, pornography, terror, and moral decadence as simply normal parts of life. Their tolerance of evil increases in turn. The entire exercise is part of an evil use of art, violence, and pornography to bring about moral decline.

Pornographic Sex Education

Traditionally in both the East and the West, sex has been a taboo topic in public. According to both traditions, the divine established that sexual conduct must take place only within marriage. All other forms of sexual conduct are considered promiscuous and sinful, violating the divine standards of morality. This makes sex and marriage inseparable, and sex can't be a matter of public discussion in a properly functioning society. In traditional society, the youth received education in physiology, and there was no need for today's version of sex education.

The modern concept of sex education was first introduced by Hungarian Marxist György Lukács, founder of the Frankfurt School of social theory and philosophy. His purpose was to completely overturn traditional Western values. In 1919, Lukács was appointed minister of culture in the short-lived Hungarian Bolshevik regime. He developed a radical sex-education program that taught students about free love, and that marriage was outdated.

In the United States, Alfred Kinsey, financed by the Rockefeller foundations, published his best-selling Kinsey Reports — two books titled *Sexual Behavior in the Human Male* and *Sexual Behavior in the Human Female* — in the late 1940s and early 1950s. In his since-debunked research, he used pedophiles to conduct sexual experiments on infants and children. Kinsey's idea that children are "sexual beings" from birth and must be explicitly educated in every manner of sexual activity is the foundation of modern sex education. [39]

The sexual revolution of the 1960s annihilated the remaining traditional Western values. Rates of sexually transmitted diseases and teen pregnancy began to rise rapidly. Those who wanted to solve such social problems promoted sex education. But in the education system that had already deviated from traditional moral teachings, sex education treated intercourse as disconnected from marriage and instead emphasized safety (preventing disease and pregnancy) — thus following the Lukács model of sex education by ignoring all moral aspects of sexual activity.

This form of education then became a tool for destroying youth. Students have also been exposed to the extramarital, promiscuous conduct of homosexuality, thus normalizing such behavior. The result of all this has been that the younger generation indulges in what they think is freedom, while in reality, it is a path that turns away from divinely ordained standards. This sort of sex education from elementary school onward has already destroyed the traditional values of family, individual responsibility, love, chastity, honor, self-control, loyalty, and more.

Dewey's "learning by doing" form of progressive education is a convenient tool for Marxists.

The sex-education program Focus on Kids, widely promoted by the Centers for Disease Control and Prevention (CDC), recommends an activity in which teachers organize students to compete in a "condom race." Each student must put a condom on an adult sex toy and then remove it. Whoever finishes fastest wins. [40] In another Focus on Kids exercise, the teacher instructs students to brainstorm ways to be intimate. Be Proud! Be Responsible! is another program endorsed by the CDC and promoted by Planned Parenthood and other organizations. The program requires students to role play — for example, pretending to be two female students discussing having safer sex together. [41] To the majority of people who still have traditional values in their hearts, it is difficult to distinguish these supposedly educational activities from child pornography.

The main proponent of the program, Planned Parenthood, is the biggest provider of sex education in the United States and has a presence in many countries around the world. It also promotes abortion rights. The organization was founded in 1921 as the American Birth Control League. Its founder, Margaret Sanger, was a progressive socialist who traveled to Stalin's Russia, where she solidified her belief in eugenics. "We should breed out the feeble-minded families who have done and still are doing much social and racial damage," she said in a draft article. Sanger was also a strong proponent of the sexual liberation movement. She is on record as saying that an extramarital affair she had "really set me free." [42] She even gave her sixteen-year-old granddaughter the advice to engage frequently in sexual intercourse, saying that "three times a day was about right." [43]

Sex education textbook *It's Perfectly Normal* has been translated into twenty-one languages and has sold more than one million copies worldwide. The book uses almost one hundred nude cartoons to depict various normal and abnormal movements, feelings, and physical sensations of masturbation between opposite sexes and homosexuals, as well as birth control methods and abortion. The author claims that children have the right to know all such information. [44] The main theme of the book is that a variety of sexual behaviors are all "perfectly normal" and that none should be subject to moral judgment.

In a widely used high school sex-education textbook, the author teaches children that some religions believe that sex outside of marriage is sinful, then writes, "You will have to decide for yourself how important these messages are for you." [45] To summarize, this worldview holds that all values are relative, and that right and wrong are for children to decide for themselves.

How the Spectre of Communism is Ruling Our World

Today, US public schools have two basic types of sex-education classes. One type that's strongly promoted by educational organizations was described earlier: the complete sex-education curriculum, which includes instruction on sexual behavior, birth control, prevention of sexually transmitted diseases, and the like. The other type teaches young people to control their sexual desire, does not discuss birth control, and encourages abstinence from sex until after marriage.

It is undeniable that social morality, especially the general attitude toward sex, has deviated far from traditional, faith-based morality. The media and the internet are flooded with pornographic content, all of which drags children toward the edge of the abyss. In today's educational field controlled by atheism, most public schools that follow "value neutrality" don't want to, or don't dare to, teach children that sex outside of marriage is immoral, nor do they teach children right from wrong based on traditional moral principles.

Sex education remains a controversial topic in society today. There are numerous arguments in different sectors around the issue of safety in sexual activity, focusing on the rates of teenage pregnancy and sexually transmitted diseases. However, the fact that schools are publicly teaching teenagers about sexual behavior will obviously increase sex outside of marriage, which violates traditional sexual morality. Even if there were no teen pregnancies or sexually transmitted diseases, would that mean promiscuity among teenagers would be acceptable? With a decadent attitude toward sexual conduct in ascendance, communism is working to achieve its goal of destroying human morality.

Self-Esteem and Egocentrism

Since the 1960s, a new dogma heavily promoted in schools is responsible for a major downward slide in educational quality: the cult of "self-esteem." On its surface, self-esteem should refer to a feeling of confidence and self-respect that arises from one's own abilities and accomplishments. However, the self-esteem promoted in US schools is something entirely different.

In her book *The Feel-Good Curriculum: The Dumbing Down of America's Kids in the Name of Self-Esteem*, education researcher Maureen Stout writes about a common phenomenon in American schools: Students care about their grades, but don't care about what they learned or how much effort they put in. To satisfy the students' demands for better grades, teachers are forced to reduce the difficulty of exams and assignments. But this only results in even less effort on the part of underperforming students.

Stout asserts that teachers seem accustomed to the phenomenon and are even of the belief that school should be like the womb — isolated from the outside world so students can gain emotional comfort but not intellectual development or resilience. The focus is on students' feelings, rather than their overall growth. [46]

As many commentators have pointed out, the dogma of self-esteem confuses cause and effect. Self-esteem is the outcome of effort, not a precondition for success. In other words, feeling good does not lead to success, but one feels good after a success.

This misconception of self-esteem is the by-product of the psychotherapeutic style of education ascendant since the 1960s. Psychotherapeutic education ended up indoctrinating a large number of

young people with a sense of entitlement and victimhood. Stout delineates the common mindset as “I want to do what I want, how I want and when I want, and nothing and no one is going to stop me.” [47]

American education exaggerates the ideas of freedom and self-centeredness in the name of sentimental self-esteem. This style of education produces generations of young people who don’t value morality and don’t assume responsibility. They care only about their own feelings and not other people’s feelings. They pursue enjoyment but try to avoid effort, sacrifice, and suffering. This has wreaked havoc on the morality of American society.

e. The Infiltration of Education

Control Over US Elementary and Secondary Education

For a long while after the founding of the United States, the federal government was not involved in education; those decisions were the responsibility of state governments. In 1979, the federal government established the Department of Education and its jurisdiction has been enlarged ever since. Currently, its power over education strategies and the allocation of education budgets far surpasses what it previously had. Parents, school districts, and state governments, which used to have a greater say in education, are increasingly compelled to take orders from federal government officials. Parents and school districts have gradually lost their power to decide what gets taught and how it’s taught.

Power itself is neutral — those who wield it can do either good or bad. The centralization of power in itself is not necessarily a bad thing, but rather a matter of how the person or institution uses its power and to what end. Centralization in American education has become a major issue due to Marxist infiltration at all levels, especially the central bureaucracy. Under such circumstances, once a wrong decision is made, the impact is extensive and the few clear-headed individuals who remain cannot simply reverse it.

As explained by writer and former teacher Beverly K. Eakman, one of the results from the centralization of power in American education is that the officials in charge can’t, over a short time span, see how their educational strategies develop historically and how large of an impact they have over time. Although some strategies may raise doubts, most people do not have the time, energy, resources, or courage to investigate for themselves. Even if their suspicions are aroused in some cases, without other pieces of the puzzle, they can do little more than obey what they’re told by their supervisors. Everyone thus becomes part of a gigantic machine. It is difficult for them to see the consequences of their decisions on students and society, and as a result, their moral accountability is attenuated. [48] Communism can take advantage of the weaknesses in this system and break down society’s defenses layer by layer.

Moreover, teachers’ colleges, publishing houses, educational accreditation organizations, and teacher-accreditation institutions have decisive impacts on education, and therefore have all become targets of infiltration.

The Role of Teachers' Unions

Chapter Nine of this book discussed how communism manipulates and utilizes unions. Teachers' unions have become one of the key reasons behind the failure of American education. These unions do not care about raising the quality of education, instead becoming professional organizations that reward failure, protect incompetence, and sacrifice conscientious teachers who aspire to make a contribution in their career and who truly dedicate themselves to teaching students.

In the article "How Teachers' Unions Handcuff Schools," City Journal editor and writer Sol Stern gives the example of Tracey Bailey, a former high school science teacher who won the National Teacher of the Year Award in 1993. At the time, the chief of the American Federation of Teachers called Bailey to say how he was pleased that a union member had won the honor. Bailey later dropped his membership and now believes that big teachers' unions are a primary reason for the failure of American public education. He holds that unions are simply special interest groups protecting the status quo and pillars of "a system that too often rewards mediocrity and incompetence." [49]

Major American teachers' unions are well funded and have immense influence; they are ranked among the most powerful political lobby groups in the country, and they have become the primary obstacle that hinders positive reform within the education system. For example, the California Teachers Association, under the American Federation of Teachers, uses its huge war chest collected from members to push for legislation and make political donations.

In 1991, California sought to add Proposition 174 to its state constitution, allowing families to use school vouchers provided by the state government to choose the best schools for their children. However, the California Teachers Association blocked the proposition and even threatened schools into revoking their contracts with a hamburger franchise that had donated \$25,000 to support the proposition. [50]

The Exclusion of Family From Children's Education

Another key goal of communism is the removal of the child from his or her parents as soon as he or she is born, having the community or nation raise the child instead. This is not an easy feat, but things have been quietly moving in this direction.

In communist countries, students from the "bourgeoisie" class are encouraged to sever their relationships with their parents. In addition, exam-centric education extends the time that students must spend in school, thus reducing the impact parents can have on their children.

In Western countries, different approaches are used to exclude the influence of the family from children's education. These include maximizing students' school time, reducing the age requirement for children to attend school, preventing students from taking textbooks and study materials home, and discouraging students from sharing controversial topics they learned in class with their parents.

Courses such as "values clarification education" attempt to separate students from their parents. A parent of a student taking the Quest class commented: "It seemed as if the parents were always put in a bad light. The story would be about a father and his son, say; and the father was always overbearing, always too strict, always unfair." Oftentimes, the subtext of such courses is "your parents don't understand you, but we do." [51]

Sometimes, due to legal requirements, students must first obtain parental consent before they can participate in certain activities. On such occasions, teachers or administrative staff may use misleading and ambiguous words to make it very difficult for parents to know the details of what they're agreeing to. If parents complain, school authorities or the school district have methods of dealing with the complaint: procrastinating, shirking responsibility, or taking a superior stance. For example, they might say that parents do not have the professional knowledge of educators, that other school districts are doing the same thing, that only your family is complaining, and so on.

Most parents don't have the time or resources to engage in a prolonged argument with the school or school district. Moreover, in a few years, the student will graduate. Parents will generally choose to keep quiet. In the meantime, the child is almost held hostage by the school, and parents don't dare to offend the school authorities. When parents do protest against school practices, school authorities may label them as extremists, troublemakers, religious bigots, fanatics, fascists, and the like. By doing so, school authorities deter other parents from voicing an objection. [52]

Misleading and Obscure Education Jargon

In the preface to her book *The Deliberate Dumbing Down of America*, Iserbyt points out that America is engaged in a secret war, in which the wagers use sophisticated tools such as "Hegelian dialectic (common ground, consensus and compromise)," "gradualism (two steps forward; one step backward)," and "semantic deception (redefining terms to get agreement without understanding)." [53]

Schlafly also wrote about this phenomenon. In the foreword to her book *Child Abuse in the Classroom*, she said that psychotherapy classes use a set of special terms to prevent parents from understanding the true purpose and method of such courses. These terms include behavior modification, higher-order critical thinking, moral reasoning, and so on. [54]

For decades, American educators have created a dazzling array of terms such as constructivism, cooperative learning, experiential learning, deep understanding, problem-solving, inquiry-based and outcome-based education, personalized learning, conceptual understanding, procedural skills, lifelong learning, student-teacher interactive instruction, and so on. There are too many to list. Some concepts appear reasonable, but investigation into the context of the terms and where they lead to reveals that their purpose is to discredit traditional education and advance the dumbing down of education. [55]

Large-Scale Changes to Subjects and Textbooks

None Dare Call It Treason, published in 1964, analyzes the textbook reform program of the 1930s. This reform combined content from different disciplines, such as history, geography, sociology, economics, and political science, into a set of textbooks that abandoned the content, value system, and way of codifying found in traditional textbooks. "So pronounced was the anti-religious bias" and "so open was the propaganda for socialistic control of men's lives" that the textbooks downgraded American heroes and the US Constitution, author John A. Stormer writes. [56]

The set of textbooks was extensive and did not fall within the scope of any traditional discipline; therefore, experts in various disciplines did not pay much attention to it. Many years later, when the

public realized the problem and began to oppose the materials, five million students had already been educated with them. By then, it was impossible to change the textbooks back to their traditional form.

If changes to textbooks had been implemented in a transparent way, they would have been questioned and met with resistance from experts and parents. The newly edited textbooks, which mixed several subjects together, didn't belong to any clear subject taxonomy, so experts had difficulty judging the content that went outside their professional knowledge. This made it relatively easy for the books to pass reviews and be accepted by a school district and society.

Similar changes to school curricula and teaching materials continued to take place throughout the century. While a minority of people may recognize and oppose these moves, their voices are ignored and have little chance of stopping the planned changes amid the presence of progressive lobbying. After several rounds of reforms, the new generation of students is then separated even further from tradition, making it almost impossible to go back.

American textbooks are constantly undergoing updates and revisions. Some say it's because knowledge has grown at an accelerating rate. However, the basic knowledge to be gained in primary and secondary school does not change much. So why have there been so many different textbooks published and continuously reprinted? The surface reason is that publishers compete with each other. Superficially, in order to pursue profits, they don't want students to repeatedly use the same set of textbooks for many years. But at a deeper level, just like the reorganization of textbook content, the process has been used to distort the teaching materials for the next generation.

Education Reform: A Dialectic Struggle

Since the 1950s and 1960s, American education has seen a series of reforms, but none brought the expected improvements. In 1981, American students' SAT scores reached a record low, triggering the publication of the 1983 report *A Nation at Risk* and the ensuing "back to basics" movement. In order to change the embarrassing condition of education in the United States, several administrations since the 1990s have successively launched large-scale reforms, to little effect. Not only did they not help, but they also brought problems that were more difficult to solve. [57]

Most people involved in education reform sincerely want to do good for students and society, but due to the influence of various communist ideas, their intentions often backfire. The results of many of these reforms end up promoting communist ideas. Just as in other fields, the infiltration through education reform doesn't need to win everything in one battle.

The success of a reform is not its true goal. In fact, every reform is designed to first fail in order to provide an excuse for the next reform. Every reform is a deeper deviation than the last, each further alienating people from tradition. This is the dialectic of struggle — one step back, then two steps forward. In this way, people will not only not regret the collapse of tradition — they won't even know what it is.

2. Communism in Western Universities

Four years of intensive indoctrination leave today's college graduates with a predisposition for liberalism and progressivism. They are more likely to accept atheism, the theory of evolution, and materialism without a second thought. Many become narrow-minded "snowflakes" who lack common sense and pursue hedonistic lifestyles without taking responsibility for their actions. They lack knowledge, have a narrow worldview, know very little or nothing about the history of America or the world, and have become the main target for communist deception.

Unlike the rebellious but eloquent student leaders of the 1960s, today's young protesters who are interviewed by television news reporters rarely articulate their demands clearly. They lack basic common sense and reason.

During the 2016 US presidential campaign, the mainstream media's longstanding vilification of conservative candidates, coupled with misleading polls, meant that many were left in shock — particularly young college students — when the results were announced. Following Donald Trump's victory, a ridiculous phenomenon appeared at universities around the United States. Some students felt such fear, exhaustion, or emotional trauma from the election that they demanded that classes be canceled and exams be rescheduled. In order to relieve students of their stress and anxiety, some prominent schools organized various "therapeutic" activities.

These included playing with Play-Doh or building blocks, coloring, and blowing bubbles. Some even provided cats and dogs for petting in order to console students. A number of universities provided students with psychological counseling, organized support groups, or created "safe spaces" where students could seek help "recovering" from and processing the election results. [58] The absurdity of how a normal democratic process became more terrifying than a natural disaster or terrorist attack demonstrates the utter failure of the American education system. College students, who should be mature and rational, became intolerant and infantile when confronted with change and supposed adversity.

In the eyes of the world, the United States is still a leader in education. For over a century, the United States has been a political, economic, and military superpower. Its education spending far exceeds that of most countries. After World War II, American democracy and affluence attracted talented people from around the world. Its science, technology, engineering, and math (STEM) graduate programs and professional schools are second to none.

However, a crisis is unfolding within. The proportion of foreign students in graduate STEM programs far exceeds that of American students, and the gap is increasing each year. [59] This reflects the erosion of elementary, secondary, and post-secondary education across the United States. Students are purposefully being dumbed down and ruined.

It should be emphasized that nearly all people in the world, especially those who attended college after the 1960s, have been exposed to communist influences. The humanities and social sciences are the most affected. Only a few individuals set out to intentionally promote communist ideology, but the majority of people in these fields have been unknowingly indoctrinated. Here we expose communism's aims so that people can identify and distance themselves from them.

a. The Leftist Slant of University Faculties

One of the most important causes of students' embrace of socialist or communist ideology, and their acceptance of radical ideologies such as feminism and that of the environmental movement (see Chapter 16), is that a large proportion of staff at American universities leans to the left. Scholars with different ideas have been either marginalized in their teaching positions or barred from voicing their views.

In a 2007 study titled "The Social and Political Views of American Professors," among the 1,417 full-time college faculty members surveyed, 44.1 percent considered themselves liberal, 46.1 percent moderate, and only 9.2 percent conservative. At liberal arts colleges, 61 percent of faculty were liberal, while conservatives made up just 3.9 percent. [60]

Studies after 2007 also confirm the leftist trend among professors at four-year universities in the United States. A study published in *Econ Journal Watch* in 2016 surveyed the voter registration status of professors in the departments of history and social sciences at 40 leading US universities. Among 7,243 professors surveyed, there were 3,623 Democrats and 314 Republicans, or a ratio of 11.5 to 1. Among the five departments surveyed, the department of history was the most uneven, with a 35-to-1 ratio. Contrast this with a similar study published in 1968 that found that among history professors, the ratio of Democrats to Republicans was 2.7 to 1. [61]

Another study of four-year college and university faculties in 2016 found that the political inclination of professors was particularly uneven in New England. Based on 2014 data, the study found that the ratio of liberal to conservative professors at colleges and universities nationwide was 6 to 1. In New England, this ratio was 28 to 1. A 2016 study by the Pew Research Center found that among those who had studied in graduate schools, 31 percent held consistently liberal views, 23 percent tended to be mostly liberal, 10 percent held consistently conservative views, and 17 percent tended to be mostly conservative. The study found that since 1994, the number of those who had received graduate-level education and who held consistently liberal views had increased significantly. [62] Panelists at an American Enterprise Institute seminar in 2016 said that about 18 percent of social scientists in the United States considered themselves Marxists, while only 5 percent considered themselves conservative. [63]

Sen. Ted Cruz once commented, about the law school of a prestigious university he attended: "There were more self-declared communists [in the faculty] than there were Republicans. ... If you asked [them] to vote on whether this nation should become a socialist nation, 80 percent of the faculty would vote yes and 10 percent would think that was too conservative." [64]

Communism began its penetration of American education with the universities at the beginning of the twentieth century, when many American intellectuals began accepting communist ideas or its Fabian socialist variant. [65]

The 1960s counterculture movement produced a large number of young anti-traditional students. In these people's formative years, they were influenced greatly by cultural Marxism and Frankfurt School theory. In 1973, after President Richard Nixon withdrew American troops from Vietnam, student groups associated with the anti-war movement began to fade into obscurity, as the main reason for protest was gone. But the radicalism brewed by these large-scale student movements did not disappear.

Radical students went on to pursue graduate studies in the social and cultural fields — in journalism, literature, philosophy, sociology, education, cultural studies, and the like. After receiving their degrees, they began careers in the institutions with the most influence over society and culture, such as universities, news media, government agencies, and non-governmental organizations. What guided them at that time was mainly the theory of “the long march through the institutions” proposed by Italian Marxist Antonio Gramsci. This “long march” aimed to alter the most important traditions of Western civilization.

Marcuse was regarded as a “spiritual godfather” by rebellious Western students. In 1974, he asserted that the New Left did not die, “and it will resurrect in the universities.” [66] In fact, the New Left has not only survived, but its long march through the institutions has been wildly successful.

As one radical professor wrote: “After the Vietnam War, a lot of us didn’t just crawl back into our literary cubicles; we stepped into academic positions. With the war over, our visibility was lost, and it seemed for a while — to the unobservant — that we had disappeared. Now we have tenure, and the work of reshaping the universities has begun in earnest.” [67]

The term “tenured radicals” was coined by Roger Kimball in his 1989 book of the same name, and referred to the radical students who had been active in the anti-war, civil rights, or feminist movements of the 1960s, later entered universities to teach, and obtained tenure in the 1980s. From there, they inculcated students with their system of political values and created a new generation of radicals. Some of these 1960s radicals became department heads and deans. The purpose of their scholarly work was not to explore the truth, but to use academia as a tool for undermining Western civilization and traditions. They aimed to subvert mainstream society and the political system by producing more revolutionaries like themselves.

Once tenured, professors can participate in various committees and have considerable say in recruiting new faculty members, setting academic standards, selecting topics for graduate theses, and determining the direction of research. They have ample means to use their power to exclude candidates who do not conform to their ideology. For this reason, more traditionally minded individuals who teach and do research according to traditional concepts are being steadily marginalized. As older professors retire, those who replace them are mostly leftist scholars who have been indoctrinated with communist ideas.

Gramsci divided intellectuals into two camps: “traditional” intellectuals and “organic” intellectuals. The former are the backbone of maintaining traditional culture and social order, while the latter belong to newly emerging classes or groups and play a creative role in the process of fighting for hegemony in their classes or groups. [68] In this view, the proletariat uses organic intellectuals on its path to seizing cultural and eventually political power. Many tenured radicals would define themselves as organic intellectuals who oppose the current system. Like Gramsci, they follow the Marxian axiom that “the philosophers have only interpreted the world in various ways; the point, however, is to change it.” [69]

In this way, education for the Left is not about imparting the essence of knowledge and human civilization, but for priming students for radical politics, social activism, and “social justice.” After graduation and upon joining society, they vent their dissatisfaction with the current system by rebelling against traditional culture and calling for destructive revolution.

b. Reshaping Traditional Academics With Communist Ideology

While Marxism-Leninism is the guiding ideology for every subject in communist countries, academic freedom is a core focus in the West. Aside from ubiquitous moral standards and academic norms, there shouldn't be any bias in favor of particular intellectual trends. But since the 1930s, socialism, communism, Marxism, and the theories of the Frankfurt School have entered American colleges in force, severely altering the humanities and social sciences.

Revolutionary Discourse Dominates the Humanities in America

Author Bruce Bawer once asked Alan Charles Kors, a historian at the University of Pennsylvania, about which three books he thought had had the deepest influence on the humanities in the United States. With hardly a pause, Kors named Gramsci's *Prison Notebooks*, Paulo Freire's *Pedagogy of the Oppressed*, and Frantz Fanon's *The Wretched of the Earth*. [70]

Gramsci, the Italian Marxist, needs no further introduction as his work has been described in previous chapters. Freire, a Brazilian educational theorist, adored Lenin, Mao Zedong, Fidel Castro, and Ernesto "Che" Guevara. His *Pedagogy of the Oppressed*, published in 1968 and reprinted in English two years later, has become mandatory reading at many academic institutions in the United States.

Freire's *Pedagogy* doesn't concern itself with any specific educational problems, but is rather "a utopian political tract calling for the overthrow of capitalist hegemony and the creation of classless societies," as described by *City Journal's* Stern. [71] Freire's work does no more than repeat the Marxist view that there are only two kinds of people in the world: the oppressor and the oppressed. The oppressed should, then, reject their education, be awakened to their miserable circumstances, and be spurred to rebellion.

Fanon was born on Martinique Island in the Caribbean and joined the Algerian war against French colonial rule. His *The Wretched of the Earth* was published in 1961 with a preface by French existentialist and communist Jean-Paul Sartre, who summarized Fanon's theory as thus: Western colonizers are the embodiment of evil, whereas non-Westerners are inherently noble by virtue of their being colonized and exploited.

Fanon called on people in the colonies to engage in violent revolt against the colonial ruling class. He said: "At the level of individuals, violence is a cleansing force. It frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self-respect." [72]

Embracing Fanon's ideas, Sartre wrote in the preface: "For in the first days of the revolt you must kill: to shoot down a European is to kill two birds with one stone, to destroy an oppressor and the man he oppresses at the same time: there remain a dead man, and a free man; the survivor, for the first time, feels a national soil under his foot." [73]

The ideas of Gramsci, Freire, and Fanon are deceptive narratives that entice people to regard history and society through the lens of class struggle. Once the spark of class hatred enters their hearts, students learn to resent and oppose the normal structure and workings of society, for which the inevitable solution is rebellion and revolution.

Which particular theorist or school of thought has had the greatest influence on humanities and social sciences in American colleges is a matter of debate. What's clear, however, is that Marxism, the

Frankfurt School, Freudian theory, and postmodernism (which worked alongside communism in destroying culture and morality) have come to dominate the field.

Communist Theory Permeates Academia

Since the 1960s, the discipline of literary research in the United States has experienced a fundamental paradigm shift across its various subfields. Traditionally, literary critics appreciated the moral and aesthetic values of classic works, considering literature an important resource for broadening readers' horizons, developing their moral character, and cultivating their intellectual taste. As a matter of principle, academic literary theory is secondary to the literature itself, serving as an aid to its comprehension and interpretation.

Following the popular trends in philosophy, psychology, and culture, various new literary theories emerged in the academic community during the height of the counterculture movement in the 1960s. The relationship between theory and literature was thrown in reverse as the actual works were reduced to material for validating modern interpretative approaches. [74]

What is the substance of these theories? Taken together, they make a mess of traditional academic disciplines, such as philosophy, psychology, sociology, and psychoanalysis, in their slanted depiction of society and culture. As literary theorist Jonathan Culler put it, "Theory is often a pugnacious critique of common-sense notions, and further, an attempt to show that what we take for granted as 'common sense' is, in fact, a historical construction, a particular theory that has come to seem so natural to us that we don't even see it as a theory." [75]

In other words, modern academic theories belittle, reverse, and destroy the understandings of right and wrong, good and evil, and beauty and ugliness that come from a traditional family upbringing, religious faith, and ethics, while replacing them with a sinister system devoid of positive values.

Peeling off their labyrinthine academic packaging, these so-called theories are no more than a jumbling of classical and neo-Marxism, the Frankfurt School, psychoanalysis, deconstructionism, post-structuralism, and postmodernism. Together they form an axis that aims to destroy the foundations of human civilization and serves as a camouflage for communism to burrow into Western academia. Since the 1960s, communism has made rapid breakthroughs in areas such as literature, history, and philosophy, establishing its dominance in the humanities and social sciences.

"Theory," as has been discussed, is more or less the same thing as "critical theory." Its permutations include the newly emerged critical studies of law, race, gender, society, science, medicine, and the like. Its pervasiveness is the result of communism's successful expansion into the academic and educational fields, corrupting youth with deviated thought and laying a path for the eventual destruction of humankind.

The Politicization of Literary Research

From the perspective of a Marxist literary critic, the significance of a literary text lies not in its intrinsic value, but rather in how it reflects the ideology of the ruling class, or its stance on issues emphasized by

the Left, such as gender and race. From this perspective, the classics are said to have no intrinsic value at all. A prominent American Marxist literary theorist outright declared that the political interpretation of literature constitutes “the absolute horizon of all reading and all interpretation.” [76] That is to say, all literary works should be treated as political allegories, and only when the deeper meanings of class, race, gender, or sexual oppression are uncovered can one’s understanding be considered profound or qualified.

People from communist countries are familiar with this kind of dogmatic literary criticism. Chinese communist leader Mao Zedong summed up *Dream of the Red Chamber*, one of the four great Chinese classics, as “four families, fierce class struggle, and a few dozen human lives.”

In communist countries, literary discourse is not always confined to civilized and sophisticated debates of the ivory tower. It can sometimes become the impetus for bloody struggle. The decadelong brutality of the Cultural Revolution in the 1960s and ‘70s was sparked by the official rebuke of a literary work.

In 1959, in response to Mao’s call to learn from the honest and upright Ming Dynasty official Hai Rui, leading historian Wu Han was advised by a top propaganda official that he should begin studying the historic figure and write about him. In 1961, Wu finished penning the stage drama *Hai Rui Dismissed From Office*, depicting the life of the official who dared to criticize the emperor and was imprisoned for it. Several years later, on November 10, 1965, Shanghai’s *Wenhui News* published a critical review of the play. The review had been jointly planned by Mao’s wife, Jiang Qing, and radical theorist Zhang Chunqiao. It claimed that the play was an allusion to Peng Dehuai, a People’s Liberation Army general who was purged for his opposition to the Communist Party’s Three Red Flags — the General Line for Socialist Construction, the Great Leap Forward, and the People’s Communes. In the 1950s, these policies led to the Great Famine, which starved tens of millions of people, and in the early 1960s weakened Mao’s position in the regime. At a time when Mao and his supporters were looking for ways to restore his prestige, the criticism of *Hai Rui Dismissed From Office* became the fuse for the political decisions that led to the Cultural Revolution.

The Chinese communists’ crude approach to interpreting all literary works in terms of class struggle can be contrasted with the much subtler literary criticism found in Western colleges over the last few decades.

Western neo-Marxist literary criticism is like a virus that becomes stronger and deadlier through endless mutation. It adapts other theories to become its weapons, dragging the great works of human culture — from the classics of Greece and Rome to Dante, Shakespeare, and Victorian novels — onto the literary operating table to be dismembered and reconfigured.

Though this type of commentary makes use of arcane jargon to create the veneer of sophistication, the main arguments typically boil down to accusations of prejudice against disenfranchised classes, women, or ethnic minorities.

Modern critiques label these works as belonging to the superstructure of the ruling class, and describe them as having the effect of numbing the masses to their oppressive conditions and preventing them from achieving revolutionary class consciousness. As English philosopher Sir Roger Scruton said, “The methods of the new literary theorist are really weapons of subversion: an attempt to destroy humane education from within, to rupture the chain of sympathy that binds us to our culture.” [77]

The Marxist Theory of Ideology

“Ideology” is a core concept in the Marxist-influenced humanities. Marx viewed morality, religion, and metaphysics collectively as ideology. He believed that the dominant ideology in a class-based society was the ideology of the ruling class, and that its values did not reflect reality, but rather its inverse. [78]

Twentieth-century neo-Marxism has made the destruction of culture a necessary stage of revolution and makes extensive reference to ideology in its literature. Lukács defined ideology as the “false consciousness” as opposed to the real “class consciousness.” French Marxist Louis Althusser proposed the concept of the “ideological state apparatuses,” which include religion, education, family, law, politics, trade unions, communication, and culture, that would work in conjunction with a brutal state apparatus.

The Marxist concept of ideology is a work of cunning sophistry. Every society or system has its shortcomings that should be articulated and corrected. However, Althusser and other Marxists do not concern themselves with specific problems. Instead, they reject the system in its entirety on the grounds that it is a structure set up and maintained by the ruling class to safeguard its own interests.

Poisoning the well is an important aspect of the Marxist fixation on ideology, and can be seen in Althusser’s convoluted ideological critique. Instead of examining the factual merits of an argument, the ideological approach relies on accusing opponents of harboring ulterior motives or of being from the wrong background. Just as no one wants to drink from a poisoned well, subjecting a person to rumors or other forms of character assassination makes his opinion unacceptable to the public — no matter how reasonable or logical he may be. Althusser’s concept of “ideological state apparatuses” reflects communism’s extreme contempt for human society — nothing is acceptable short of complete rejection and destruction. This is a manifestation of communism’s aim to eradicate human culture.

The Marxist concept of ideology rests on abstract, generalized, and false propositions that aim to purge traditional moral values. While masking their real intentions by expressing ostensible moral indignation, Marxists have deceived and influenced vast numbers of people.

Postmodern Marxism

In the wake of the 1960s, a group of French philosophers created what soon became the most powerful ideological weapon for Marxism and communism in the American academic community: deconstruction. These philosophers included Michel Foucault and Jacques Derrida. In 2007, Foucault was the most-cited author in the humanities, with 2,521 citations. Derrida ranked third, having been cited 1,874 times. [79] There are deep connections between postmodernism and Marxism, so we find it apt to refer to it broadly as postmodern Marxism. [80]

The fact that language possesses ambiguous and multifaceted layers of meaning, and that a text may have different interpretations, has been common knowledge since at least the time of the ancient Greeks and pre-imperial China. However, Derrida’s theory of deconstruction, an elaborate deception that combines atheism and relativism, works by exaggerating the ambiguity of language to break down texts even where the meaning is clear and well-defined.

Unlike conventional atheists, Derrida expressed his views in the language of philosophers. As a result, his viewpoints are not only destructive to the idea of God, but also to the concepts of rationality, authority, and meaning as associated with traditional beliefs, as theorists aligned with Derrida carry out their deconstruction of these terms. Having deceived many people with its veneer of intellectual depth, deconstructionist theory ran rampant throughout the humanities and took its place as one of communism's most potent tools for destroying faith, tradition, and culture.

The essence of Foucault's theory revolves around the notion that there is no truth, only power. Since power monopolizes the right to interpret truth, anything that purports truth is hypocritical and untrustworthy. In his book *Discipline and Punish: The Birth of the Prison*, Foucault, who once joined the French Communist Party, asked the question, "Is it surprising that prisons resemble factories, schools, barracks, hospitals, which all resemble prisons?" [81] In equating indispensable institutions of society with prisons and calling on people to overthrow these "prisons," Foucault lays bare the antisocial nature of his theory.

Armed with the weapons of deconstruction, Foucault's theory, and other critical theories, scholars have stigmatized tradition and morality by relativizing everything. They thrive on axioms like "all interpretation is misinterpretation," "there is no truth, only interpretations," or "there are no facts, only interpretations." They have relativized the understanding of basic concepts such as truth, kindness, beauty, justice, and so on, and then discarded them as trash.

Young students taking liberal arts courses dare not question the authority of their instructors. Staying clear-minded under the sustained ideological bombardment that follows is harder still. Once geared to the study of postmodern Marxist theory, it is difficult to get them to think in any other way. This is a major means by which communist ideology has been able to run amuck in the humanities and social sciences.

c. Using New Academic Fields for Ideological Infiltration

In a normal society, women's studies, research on racial minorities, and the study of foreign cultures reflect the prosperity and diversity of the academic community. Following the 1960s counterculture movement, however, some radicals made use of these new disciplines to spread their left-leaning ideas in universities and research institutes. In recent decades, academic disciplines such as feminist studies, queer studies, and various departments dedicated to non-white minorities became ubiquitous throughout American universities.

The basic premise of women's studies is that sex differences are not the result of biological differences, but rather are social constructs. Alleging that women have long been suppressed by men and patriarchy, the field of women's studies sets out to trigger feminist social consciousness and bring about social change and revolution.

One feminist professor at the University of California–Santa Cruz grew up in a famous communist family. She proudly displayed her credentials as a communist and a lesbian activist. Since the 1980s, she had been teaching feminism and regarded her sexual orientation as a way to arouse political consciousness. Her inspiration for becoming a professor was a fellow communist, who had told her it was her mission to

do so. In a public statement, she said that “teaching became a form of political activism for me.” [82] In one of her syllabi, she wrote that female homosexuality is “the highest state of feminism.” [83]

The University of Missouri has designed its courses to prime students to see the issues of feminism, literature, gender, and peace from the position of the Left. For example, a course called Outlaw Gender saw the sexes as “artificial categories produced by a particular culture,” rather than being naturally produced. Only one viewpoint was instilled in students — the narrative of gender-based oppression and discrimination against multiple-gender identities. [84]

As discussed in Chapter Five, the anti-war movement in the Western world following World War II was heavily influenced by communists. In recent decades, a new subject, Peace Studies, has emerged at American universities. Scholars David Horowitz and Jacob Laksin studied more than 250 organizations that had some connection to the new academic field. They concluded that these organizations were political, not academic, in nature, and their aim was to recruit students to the anti-war Left. [85]

Citing the popular textbook *Peace and Conflict Studies*, Horowitz and Laksin laid out the ideological motivations of the field. The textbook uses Marxist arguments to explain the problems of poverty and starvation. The author condemned landowners and agricultural merchants, claiming that their greed led to the starvation of hundreds of millions of people. Though the point is ostensibly against violence, there is one form of violence that the author does not oppose, and in fact praises: violence committed in the course of proletarian revolution.

A passage from *Peace and Conflict Studies* says the following: “While Cuba is far from an earthly paradise, and certain individual rights and civil liberties are not yet widely practiced, the case of Cuba indicates that violent revolutions can sometimes result in generally improved living conditions for many people.” The book makes no mention of Castro’s dictatorship or the catastrophic results of the Cuban Revolution.

Written after 9/11, *Peace and Conflict Studies* also touched on terrorism. Surprisingly, its authors seem to have so much sympathy for the terrorists that the term “terrorist” is in quotation marks. They defend their stance by saying: “Placing ‘terrorist’ in quotation marks may be jarring for some readers, who consider the designation self-evident. We do so, however, not to minimize the horror of such acts but to emphasize the value of qualifying righteous indignation by the recognition that often one person’s ‘terrorist’ is another’s ‘freedom fighter.’” [86]

The Civil Rights Movement is rightfully noted for its supporters’ peaceful advocacy of greater representation for African-Americans. However, not all activism at the time was carried out in good faith. In US colleges, the establishment of departments dedicated to African-American studies was in some cases the result of intimidation and political blackmail. In the late 1960s, student strikes and intimidation on the campuses of San Francisco State College, University of California–Santa Barbara, and Cornell University led to the establishment of the country’s first black studies departments. At Cornell, faculty caved after more than one hundred black students showed up to demand the establishment of a black research department staffed solely by black people. Some of the protesters brandished shotguns and waved packs of ammunition. [87]

Shelby Steele, who became a senior fellow at Stanford University’s Hoover Institution, voiced his opposition to affirmative action and the establishment of black research departments at universities. He

said that university leaders had such a strong sense of “white guilt” that they would agree to any request from the representatives of black student unions. [88]

Academia should be objective and avoid harboring political agendas. However, these new academic fields have adopted an ideological stand: Professors of women’s studies must embrace feminism, while professors involved in black studies must believe that the political, economic, and cultural hardships of African-Americans result from discrimination by whites. Their existence is not to explore the truth, but to promote an ideological narrative.

These new subjects are byproducts of the American cultural revolution. Having been established in universities, these new fields of study have expanded by demanding higher budgets and recruiting more students, who further strengthen them. These new fields, which are already deeply ingrained in academia, were created by people acting under the influence of communist ideology. Their aim is to foment and expand conflict among different groups and to incite hatred in preparation for violent revolution. They have little relation to the people (African-Americans, women, or others) they claim to stand for.

d. Promoting Leftist Radicalism

In their book *One-Party Classroom: How Radical Professors at America’s Top Colleges Indoctrinate Students and Undermine Our Democracy*, Horowitz and Laksin listed about 150 leftist courses offered at twelve universities. These courses masked their political intent with scholarly language, but some of them neglected even basic academic principles, making them closely resemble political courses that are mandatory in communist countries. For example, the Community Studies Department at the University of California–Santa Cruz previously offered a seminar with a course description that read: “The goal of this seminar is to learn how to organize a revolution. We will learn what communities past and present have done and are doing to resist, challenge, and overcome systems of power including (but not limited to) global capitalism, state oppression, and racism.” [89]

Bill Ayers, previously a distinguished professor at the University of Illinois–Chicago, is a 1960s-era radical and co-founder of Weather Underground, originally called Weatherman, which was a faction of the Students for a Democratic Society (SDS). In 1969, when SDS collapsed, Weather Underground stepped in, dedicating its efforts to organizing radical students, who took part in terrorist activities designed to inflame racial conflict. Weather Underground, which came to be designated as a domestic terrorist organization, perpetrated bombings at the Capitol, the New York City Police headquarters, the Pentagon, and offices of the National Guard. A well-known quote from Ayers says: “Kill all the rich people. Break up their cars and apartments. Bring the revolution home, kill your parents, that’s where it’s really at.” Ayers’s academic publications are consistent with his resumé.

A web of left-wing progressives successfully prevented the FBI from arresting Ayers. He reemerged in 1980 and became a faculty member at the University of Illinois–Chicago, where he researched early childhood education. His political views were unchanged, and he has shown no remorse for his terrorist attacks. Ayers successively became associate professor, professor, and eventually reached the standing of distinguished professor. He also received the title of senior university scholar, the institution’s highest honor. [90]

Each title Ayers received was the result of a joint decision of his colleagues in the department. This itself reflects the university's tacit acknowledgment and support for his terrorist past.

e. Denying America's Great Traditions

A group of politically engaged students on the campus of Texas Tech University conducted a survey in 2014 asking three questions: who won the Civil War; who is our vice president; and who did we gain our independence from? Many students had no idea of the answers. While ignorant of these basic facts about their country's politics and history, students were well-acquainted with the details of movie stars and their love affairs. [91]

In 2008, the Intercollegiate Studies Institute conducted a random survey of 2,508 Americans and found that only half could name all three branches of government. [92] Answering thirty-three straightforward civics questions, 71 percent of the respondents received an average score of 49 percent, a failing mark. [93]

Learning American history is not just the process of understanding how the nation was established, but it is also a process of understanding the values upon which the nation was built and what it takes to preserve those traditions. Only in this way will its people cherish what they have today, protect their national legacy, and pass it to the next generation. Forgetting history is the same as destroying tradition. When people don't know their civic duties, it's possible for a totalitarian government to form.

One can't help but wonder what happened to American history and civics education. The answers lie in the textbooks today's students use and in their teachers. The Marxist Howard Zinn is the author of a popular history book titled *A People's History of the United States*. This book revolves around the premise that all the heroic deeds and inspiring episodes recounted as part of American history are shameless lies, and that the true history of the United States is a dark journey of suppression, deprivation, and genocide.

An economics professor at a university in Boston claimed that the terrorists who are enemies of the United States were the real freedom fighters against evil, that is, the United States. In an article published in 2004, he equated the terrorists who carried out the 9/11 attacks with the American rebels who, in 1775, fired the first shots in Lexington and started the American Revolutionary War. [94]

f. Opposing the Classics of Western Civilization

In 1988, radical students and teachers at Stanford University protested against a course called Western Civilization. They chanted, "Hey, hey, ho, ho! Western Civ has got to go!" Stanford conceded to the protesters' demands and replaced Western Civilization with a course called Cultures, Ideas, & Values (CIV). While the new class kept some of the Western cultural classics such as Homer, Plato, St. Augustine, Dante Alighieri, and Shakespeare, it did require that the course include works from several women, minority groups, and other groups of people deemed to have been subjected to oppression.

Then-US Secretary of Education William Bennett condemned the change as "an unfortunate capitulation to a campaign of pressure politics and intimidation." Despite the criticism, many prominent universities

did the same, and lesser colleges followed suit so as to not be left behind. In a few years, liberal arts education in American universities had experienced a great transformation.

The “politically correct” drive to expel the classics from American universities has led to various deleterious results, including the following:

1. Low-quality writing with shallow content that contains revolutionary narratives or that passes as “victim literature” displaces classic works and their everlasting profundity.
2. Placing these average works on the same level as the classics trivializes and relativizes the classics.
3. The guiding themes behind the classics are now interpreted using critical theory, cultural studies, identity politics, and political correctness. Scholars enthusiastically research the “hidden racism and sexism” in Shakespeare’s plays, for example, distorting and insulting classic works.
4. Students inculcated with this kind of mental attitude find the noble characters, great accomplishments, and moral lessons depicted in the classics hard to believe, and develop an instinct to instead see them in a negative and cynical light.

In traditional literary education, the main themes conveyed in the classics were universal love, justice, loyalty, courage, the spirit of self-sacrifice, and other moral values. Historical education revolved around major events concerning the establishment and development of the nation and its fundamental values.

Because the classics of Western literature are nearly all written by white European men, leftists take up the banners of multiculturalism and feminism to insist that people read literature by women, people of color, and so on. As for the teaching of history, modern education favors describing a country’s historical path as entirely dark, filled with slavery and exploitation of women and other minority groups. The object is no longer to recall the traditional legacy, but to instill a feeling of guilt toward groups designated as the “oppressed.”

Classic works embody the important experiences and lessons of the past, and studying them is essential for students to learn about their culture. When schools focus on politically correct or modern works and de-emphasize the classics, students receive less exposure to the wisdom contained in the latter, or learn to view them in a superficial, critical light. As a result of this kind of education, entire generations are alienated from the origins of their civilization and its unique system of faith and values.

g. Monopolizing Textbooks and Liberal Arts

Economist Paul Samuelson pointed to the power of textbooks when he said, “I don’t care who writes a nation’s laws — or crafts its advanced treaties — if I can write its economics textbooks.” [95] Those textbooks that have a large circulation and carry an authoritative voice exert tremendous influence on students. Whoever writes the textbooks has the power to shape the impressionable minds of the young.

After radical scholars and professors received tenure and reputation, they gained control over university publication offices and committees. They used their authority to load teaching materials with their own ideologies and force-feed them to students. In some academic fields, the textbooks and required reading chosen by professors contain more works of Marxism than any other school of thought. A

People's History of the United States is required reading for many history, economics, literature, and women's studies majors.

Once leftists enjoy strength in numbers, they can use the peer-review mechanism in the US academic community to suppress scholars with different opinions. A paper that challenges left-wing ideologies is bound to be rejected by leftists and their colleagues.

Many journals in the humanities are guided by critical theory and filled with obscure technical jargon, while the main theme is to reject the divine, reject traditional culture, and incite revolutions to overturn the current social, political, and economic order. One category of scholarship aims to prove that all traditional morals and standards, including even the scientific process, are social constructs whose purpose is to safeguard the power of the ruling class by forcing their norms on the whole society.

In 1996, New York University physics professor Alan Sokal had a paper published in *Social Text*, Duke University's cultural studies journal, titled "Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity." Citing 109 footnotes and referencing 219 sources, the paper argued that "quantum gravity" is constructed by society and language. [96] Soon after, Sokal published a declaration in another magazine, *Lingua Franca*, stating that his original paper was a prank. [97]

During an interview on National Public Radio, Sokal said he found inspiration in the 1994 book *Higher Superstition: The Academic Left and Its Quarrels With Science*. The book's author said that some publications in the humanities will publish anything so long as it contains "the proper leftist thought" and quotes well-known leftist thinkers. Sokal tested this by filling his paper with leftist ideologies, pointless citations, and complete nonsense. [98] He later wrote: "The results of my little experiment demonstrate, at the very least, that some fashionable sectors of the American academic Left have been getting intellectually lazy. The editors of *Social Text* liked my article because they liked its conclusion: that 'the content and methodology of postmodern science provide powerful intellectual support for the progressive political project.' They apparently felt no need to analyze the quality of the evidence, the cogency of the arguments, or even the relevance of the arguments to the purported conclusion." [99] Sokal's satirical approach highlighted the dearth of academic principle or credibility in the fields of critical theory and cultural studies.

The extent to which communist thought has penetrated the social sciences becomes apparent when one takes a look at the titles of papers given at the annual meetings of major US academic bodies. The Modern Language Association is the largest of such societies, boasting twenty-five thousand members who consist mainly of professors and scholars in the fields of modern language research and education. Thousands join the association's annual conference.

A large portion of the papers listed on the association's website utilize the ideological framework of Marxism, the Frankfurt School, deconstruction, post-structuralism, and other deviant theories. Others use feminism, gay research, identity politics, and other radical trends. Similar organizations, including the American Sociological Association, reflect much the same slant, though to varying extents.

The American tradition of liberal arts education requires that students take a number of humanities courses, regardless of the students' majors. Today, these required courses are usually taught by leftist professors from the disciplines of literature, history, philosophy, and social sciences. American scholar Sowell has noted that required courses leave students with no alternative but to listen to these

professors, who often use their classrooms as opportunities to spread their leftist ideologies, even using grades as an incentive to have students accept their views. At the University of Michigan, for example, students in an introductory biology course were required to watch films about politics. Students who dare to challenge a professor's views are often punished with lower grades. [100] The Marxist views of these humanities and social science professors not only corrupt students in their academic fields, but affect almost the entire student body.

College students wish to be respected as adults, but both their knowledge and practical experience is limited. In the relatively closed environment of the university, few of them suspect that their respected professors would take advantage of their innocence and trust to instill in them a set of damaging ideologies and values. Parents pay high tuition costs for their children to master the knowledge and skills they will use as a basis for finding their place in society. How could they imagine that their children are actually being robbed of their invaluable years, and instead being transformed into followers of radical ideologies that will affect them for the rest of their lives?

Generation after generation of youth has entered this education system that has been heavily infiltrated by communist ideologies. They study textbooks penned by leftists and internalize their deviated theories, hastening the decline of culture, morals, and humanity.

h. University 'Re-education': Brainwashing and Moral Corruption

With the growth of Marxist ideology throughout universities, campus policy since the 1980s has increasingly focused on preventing "offensive" remarks, especially when it comes to offending women or ethnic minorities. According to American scholar Donald Alexander Downs, from 1987 to 1992, about three hundred US universities implemented policies for the regulation of speech, creating a paralegal system that forbids language deemed offensive regarding sensitive groups and topics. [101]

Those who support these prohibitions may mean well, but their actions lead to a ridiculous outcome, as ever greater numbers of people claim the right not to be offended for any reason. In fact, no such right exists according to law, but the prominence of cultural Marxism has allowed anyone to claim an association with oppressed groups, citing reasons such as culture, ancestry, skin color, gender, sexual orientation, and so on. Administrative staff at universities have consistently afforded privileged treatment to those who claim victimhood.

According to Marxist logic, the oppressed are morally correct in all circumstances, and many people do not dare to question the authenticity of their claims. This absurd logic is based on twisting the criteria for judging what is moral. As group identities and sentiments intensify (in Leninism and Stalinism, this is called a high level of class consciousness), people unconsciously abandon the traditional standards of good and evil, replacing them with groupthink. This has most markedly manifested in totalitarian communist states, where the "oppressed" proletariat was given a justification for killing the landowning and capitalist "oppressors."

The trend of making arbitrary claims regarding offensive or discriminatory language was started by cultural Marxist scholars who fabricated a series of new concepts for expanding the definition of discrimination. Among these are ideas like "microaggressions," "trigger warnings," "safe spaces," and so

on. University administrators introduced corresponding policies and mandatory education, such as sensitivity training and diversity training.

Microaggression refers to an implicit nonverbal offense that one encounters in daily life, with the supposed offenders perhaps being completely unaware of its implications. This kind of unintentional offense or ignorance is labeled “insensitive” (Leninism or Stalinism would deem this to be low social consciousness). Sensitivity training has become a major aspect of acclimating incoming college freshmen. Students are told what can’t be said and what clothes can’t be worn, lest they commit a microaggression in violation of university regulations.

On some campuses, the phrase “welcome to America” cannot be said because it may constitute discrimination and is considered a microaggression: It could offend ethnic groups, such as Native Americans, Africans, Japanese, and Chinese, that have historically suffered unjust treatment in the United States.

The following are among a long list of statements deemed to be microaggressions by the University of California: “America is a melting pot” (racial discrimination), “America is the land of opportunity” and “Men and women have equal opportunities for achievement” (denying gender or ethnic inequality). [102] Microaggressions are cause for administrative discipline, and they promote the establishment of “safe spaces.”

In one incident of alleged microaggression on the Indianapolis campus of Indiana University–Purdue University, a white student who worked as a janitor for the school was told by the campus affirmative action office that he had violated a racial harassment ordinance by reading the book *Notre Dame vs. the Klan: How the Fighting Irish Defeated the Ku Klux Klan* in a campus breakroom. Two of his student colleagues had felt offended that the cover of the book featured a photo of a KKK gathering and had filed complaints that his choice to read the book in the breakroom constituted racial harassment. After pressure from groups such as the Foundation for Individual Rights in Education, the university conceded that the student was not guilty and expunged any record of the incident from his file. [103]

Sensitivity training and diversity training are comparable in nature to the re-education programs in the former Soviet Union and in China. The purpose of re-education is to strengthen class concepts: The “bourgeoisie” and “landlord class” must recognize their original sin as members of the oppressive class, and the supposedly oppressed groups must have the “correct” understanding about bourgeois culture. Pressure is put on them to clear away their “internalized oppression” so that they can come to recognize their oppressive conditions. This is similar to how feminist education teaches women to see traditional femininity as a construct of the patriarchy.

According to the Marxist analysis of class, the personal is political. It is considered wrong to understand a problem from the standpoint of the designated oppressor. Therefore, to reform people’s worldview and ensure they completely follow the Marxist program, any words and actions that deny class oppression or class struggle are punished severely. Sensitivity training is held to fully reveal “social injustice” and to reorient people to the standpoint of “oppressed” groups.

For example, in 2013, Northwestern University required all students to complete a course on diversity before graduating. According to the school’s instructions, after the completion of the course, students would be able to “expand their ability to think critically” (learning to classify “class,” in the Marxist

sense), “recognize their own positionality in systems of inequality” (recognizing their “class component”), and “engage in self-reflection on power and privilege” (putting themselves in the shoes of the “oppressed” class). [104]

The University of Delaware began to implement a mandatory ideological re-education program in 2007 for seven thousand of its residential students. Referred to as “treatment” for incorrect attitudes and beliefs, its stated aim was to make students accept set perspectives concerning issues such as politics, race, gender, and environmentalism. Resident assistants at the university were required to personally conduct one-on-one interviews with the students, asking them questions about, for example, which races and genders they would date and when they discovered their “sexual identity.” When a female student responded to the latter question by saying that it was none of the resident assistant’s business, the assistant reported her to the university administration. [105] The program was disbanded after sustained backlash.

This mass political indoctrination not only mixes up the standards for discerning moral values, but also greatly strengthens egoism and individualism. What students learn is that they can use the highly politicized feelings of a group (identity politics) to pursue their own individual desires. Simply by claiming that one belongs to a group supposedly suffering from oppression, one can accuse and threaten others or use this identity for personal benefit.

Whether one is offended or not is a subjective feeling, but today, even feelings pass for objective evidence. It has gotten to the point where university professors must constantly beat around the bush. Recently, students at many universities demanded that before teaching certain content, professors must first issue trigger warnings, as some discussion topics or reading material might cause negative emotional reactions. In the last few years, even works such as Shakespeare’s *The Merchant of Venice* and ancient Roman poet Ovid’s *Metamorphoses* ended up on the list of literature that requires trigger warnings. Some universities even recommend that works deemed to trigger some students’ emotions be avoided as much as possible. [106]

Many students growing up under this kind of atmosphere have egos that are easily hurt and try their utmost to avoid feeling offended. Group identity, promoted on campuses, is another version of the “class consciousness” preached by communism, and it leaves students ignorant of independent thought and personal responsibility. Like the radical students of the 1960s who are now their professors, these students are against tradition. They indulge in confused sexual promiscuity, alcohol addiction, and drug abuse. Yet beneath their contempt for worldly conventions are fragile hearts and souls, unable to bear the slightest blow or setback, let alone take on real responsibility.

Traditional education fosters self-restraint, independent thinking, a sense of responsibility, and understanding of others. The spectre of communism wants nothing less than to have the next generation completely abandon its moral bearings and become its minions for its rule over the world.

3. How Communism Destroyed Education in China

When it comes to any goal, like that of corrupting education in the West, communism can take hundreds of years and gradually work over several generations, if necessary, to achieve its aims.

In China, the communists seized upon the country's instability from long periods of war to take power and impose their ideological program on the people. But even prior to the Chinese Communist Party's takeover in 1949, leftist Chinese scholars and activists were already attacking China's profound cultural heritage — starting with the traditional system of education.

At the beginning of the twentieth century, when Dewey's progressive education began to corrode the United States, his ethnic Chinese followers returned to China and became pioneers of modern Chinese education. The Opium Wars against the British had weakened the Chinese people's resolve, and the intellectuals were eager to find a way to strengthen the nation. The communists exploited these conditions to set off a so-called New Culture Movement that repudiated China's traditions and provided fertile ground for the development of the communist movement.

Starting in 1915 and lasting into the next decade, the New Culture Movement had three main representatives: Hu Shi, a disciple of Dewey; Chen Duxiu, a co-founder of the Chinese Communist Party (CCP); and Lu Xun, who was later praised by Mao Zedong as "the chief commander of China's Cultural Revolution." Li Dazhao, another CCP co-founder, also adopted an important role in the cultural movement of the later period.

Representatives of the New Culture Movement attributed China's national weakness over the past hundred years to traditional Confucian thought and advocated the abolition of this "old culture." Meanwhile, the movement saw all Western culture as advanced "new culture." The New Culture Movement used the words "science" and "democracy" as its chief slogans in criticizing "old" Chinese culture and beliefs.

Running concurrent to the New Culture Movement was the 1919 May Fourth student movement in Beijing. Sparked by patriotic outrage against Japanese imperialism, the movement was taken over by Li Dazhao and other communists, who used it to promote the New Culture Movement and amplify the rejection of the traditional Chinese worldview. In 1921, Li, Chen Duxiu, and a handful of others gathered in Shanghai and founded the CCP.

The New Culture Movement and the May Fourth Movement were instrumental in helping the CCP spread its ideas and organization throughout China. At a time of national crisis, the Party convinced many that China's only hope for survival was to break with "old culture" using the most radical methods. These early movements against traditional Chinese culture and civilization later served as the ideological inspiration for the Cultural Revolution.

Among the greatest harm wrought by the New Culture Movement was the campaign to promote the vernacularization of written Chinese. As advocated by Hu Shi, primary schools changed their teaching of the Chinese language to simplify written Chinese, while changing meanings and omitting many words. As a result, after one generation, the majority of Chinese people were hardly able to read and understand classical Chinese. This meant that The Book of Changes, the Spring and Autumn Annals, Tao Te Ching, Huangdi Neijing (Yellow Emperor's Inner Classic), and other traditional books were now

inaccessible to the ordinary student. Instead, they were treated as esoteric content for scholarly research. China's five thousand years of glorious civilization became mere decoration.

In the development of the divinely arranged Chinese culture, the written classical language was purposely separated from the spoken language. In China, over the course of history, there have been many large-scale assimilations of different ethnic groups and multiple relocations of China's cultural center of gravity; thus, the spoken language was constantly changing. But, due to the separation between the spoken language and classical Chinese used in writing, classical Chinese remained largely unchanged. Students in the Qing Dynasty (1644–1911) could still read and understand classics from the Song and Tang dynasties, or even those from the age prior to the Qin Dynasty (221–206 BC). This allowed traditional Chinese culture and literature to be transmitted unbroken over thousands of years.

However, communism caused the Chinese people to sever their cultural roots through the language. At the same time, by combining the written language with the spoken language, it became easier to mix in deviant words and phrases, thus pushing the Chinese people further from tradition.

The literacy campaigns and popularization of culture in elementary education undertaken by the CCP before and after its establishment subjected its captive audience to direct and explicit brainwashing. For instance, the first few phrases learned by students in literacy classes and the first year of primary school were propaganda like “long live Chairman Mao,” “the evil old society,” and “evil American imperialism” — phrases that fully exemplify the hate-based class struggle ethos the Party demanded.

Compared with deviant ideas that Western progressive education mixes into children's books (like *Heather Has Two Mommies*), the CCP's movements are also a potent form of ideological indoctrination imposed on the young. Chinese children who are educated in this way grow up to become fanatical defenders of the CCP's tyranny, vilifying and scorning those who dare talk about human rights or universal values. Meanwhile, in the progressive environment of the West, children grow up to be part of the angry student mobs that prevent speakers from talking about traditional values and accuse them of discrimination.

Not long after the CCP took power, it began its thought-reform campaign against intellectuals, focusing on university campuses and high schools. Its main objectives were to reform intellectuals' perspectives on life, force them to forsake traditional moral principles and give up the philosophy of first improving oneself before extending that to one's family, state, and the world. It used a Marxist class-based view of the world and life, from the perspective of the “proletariat” class.

Professors of the older generation, in particular, had to repeatedly criticize themselves, confess to wrongdoings, and acquiesce to being informed on, monitored, and criticized by their colleagues and students. They were even made to acknowledge and eliminate “counter-revolutionary thoughts” in their own subconscious minds, which were called “aggressions against the proletariat class.” Of course, this was much more intense than the “sensitivity training” in the West today. Some were unable to take the humiliation and stress, and committed suicide. [107]

Subsequently, the CCP began adjusting faculties and departments in universities. It greatly diminished, merged, or eliminated departments like philosophy, sociology, and those related to the humanities, leaving many comprehensive universities with only Soviet-style science and engineering faculties. This was because the CCP was unable to tolerate the threat to its tyrannical rule from any independent

ideological perspectives on politics and social issues. These were associated with the humanities-related faculties, which had enjoyed academic freedom in the days of the Republic of China.

The CCP also made the study of Marxist politics and philosophy mandatory for all students. The entire process was completed within two to three years. In the West, communism took an entire generation to establish new disciplines with the aim of ideological indoctrination and the injection of Marxist thought into universities. Although the speed differed between the two, they achieved similar results.

In 1958, the CCP started its education revolution, which had the following notable features:

Firstly, education was emphasized as a tool that should be used in service of the proletariat. Students, under the leadership of the Party Committee, were organized to prepare the curricula and teaching materials. At Peking University, sixty students in the Chinese language department wrote a 700,000-character treatise called the History of Chinese Literature in only thirty days. [108] This incident fully exemplified the core belief of progressive education that teaching methods should be “student-centric,” focused on “exploratory learning” and “cooperative learning” — that is, what to learn and how to learn it were to be discussed and decided by the students themselves. The objective was clear: eliminating “superstitious beliefs” in authority figures (which was meant to instill an attitude opposed to tradition), magnifying students’ self-centeredness, and laying the foundation for rebellion during the Cultural Revolution to come.

Secondly, education and productive labor were to be joined together. Every school had its own factory, and during the height of the Great Leap Forward, teachers and students smelted steel and tilled the land. Even Renmin University of China, which had previously focused on social disciplines, operated 108 factories. Supposedly, this was to have students “learn by doing.”

In the subsequent Cultural Revolution, students were mobilized to destroy all forms of cultural heritage associated with traditional culture, including tangible artifacts and religious beliefs (see [Chapter Six](#)). This again echoes the counterculture movement that took place in the West.

After the Cultural Revolution began, Mao felt that “bourgeois intellectuals” should not run the schools. On June 13, 1966, the CCP issued a notice to reform university admissions and started the “corrective action campaign.” University entrance exams were abolished and large numbers of “worker-peasant-soldier” students were enrolled.

The 1975 film *Breaking With Old Ideas*, produced during the Cultural Revolution, reflected the ideological spirit of this campaign: “A youth who grew up on a poor farm is not sufficiently literate, but the calluses on his hands from hard farm work qualify him for enrollment.” A school principal said: “Can you blame us for their low level of literacy? No! This debt should be settled with the Nationalists, the landowners, and the capitalist class [the oppressors]!”

In the West, a professor published a paper claiming that standards in mathematics led to racial discrimination (because students of certain ethnic minority groups have lower math scores compared to white students). [109] Another professor published a paper that said math standards based on the higher scores achieved by male students led to gender discrimination against females when they were held to the same standard. [110] Qualifying students for university based on the calluses they have or attributing lower math scores to racial and gender discrimination are methods that communism uses to dumb down students and stunt their intellectual growth.

After the Cultural Revolution, China resumed its university entrance examinations. From then on, preparing for this exam was the ultimate objective of primary and high school education. Under this utilitarian education system, many students became like machines that learned only how to pass exams, without the ability to think independently or to distinguish right from wrong. At the same time, Marxist philosophy, politics, and economics have remained mandatory exam subjects.

In the minds of students who are cut off from tradition, the standards of right and wrong, and good and evil, are all evaluated according to communist standards. Thus after the 9/11 terrorist attacks occurred, many Chinese students cheered. Primary school students declare that they want to become corrupt officials when they grow up. University students prostitute themselves and become surrogate mothers for cash.

4. Returning to Traditional Education

The education system shoulders the future of a country, a nation, and human civilization itself. It is a long-term endeavor whose impact extends through centuries or even millennia.

Looking back at the past one hundred years, the American education system has all but been broken by the infiltration and influence of communist ideology. Parents and teachers have had their hands tied and cannot easily give students a good education. Schools, which should have cultivated students' talent, have instead indulged them and led them astray.

Much of society is deeply worried about students' lack of morality, low skill level, fragile psyches, and bad habits, as well as the chaotic, anti-traditional, and anti-social trends they're caught up in.

Nine of the forty-five goals of communism listed in the 1958 classic *The Naked Communist*, relate to education, including "Get control of the schools. Use them as transmission belts for socialism and current Communist propaganda. Soften the curriculum. Get control of teachers' associations. Put the party line in textbooks." [111]

This has not only been achieved, but the situation has become worse. Due to the political and economic strength of the United States, American culture is the object of admiration and emulation by countries around the world. Many countries use the United States as a model for education reform and are influenced by American teaching concepts, teaching materials, teaching methods, and school-management practices. So, to a certain extent, changing American education is tantamount to changing education around the world.

Enlightened sages or saints appear both at the creation of human culture and in times when civilization has fallen into moral corruption. These sages and saints take the role of "teacher." For example, Socrates, the founder of the ancient Greek civilization, was an educator. In the Gospels, Jesus also called himself a teacher. Sakyamuni Buddha has ten names, one of which is "the teacher of heaven and man." Confucius was an educator, and Lao Zi was his teacher. They taught people how to be human, how to respect the divine, how to get along with others, and how to improve morality.

These enlightened beings and saints are the greatest educators of mankind. Their words have shaped major civilizations and become fundamental classics. The values they teach, and the ways they go about improving morality, allow each individual to achieve spiritual transcendence and health. Individuals with healthy minds are essential to social health. It is no wonder that these greatest educators have come to a similar conclusion: The purpose of education is the cultivation of good character.

Eastern and Western classical education, which have been practiced for thousands of years, inherit the culture that the divine has given to people and retain precious experiences and resources. According to the spirit of classical education, both talent and integrity are important criteria for judging the success of education. In the process of reviving the tradition of human education, the treasure of classical education is worthy of preservation, exploration, and learning.

People with high moral values are capable of self-governing. This is the social norm that the American Founding Fathers hoped for. Those who are morally noble will receive divine blessings, and through diligence and wisdom, will obtain material abundance and spiritual satisfaction. More importantly, people with high moral standards allow society to flourish and last for generations. These are the teachings of enlightened beings and saints, the greatest educators of humankind.

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Chapter Thirteen: The Media – The Spectre’s Mouthpiece

Table of Contents

Introduction

1. Mass Indoctrination in Communist Countries
2. Communist Infiltration of Western Media and Hollywood
3. Left-Wing Bias Among Media Professionals
4. The Media Takeover by Liberalism and Progressivism
5. The Film Industry: Vanguard Against Tradition
6. Television: Corruption in Every Household
7. The Media: A Key Battleground in a Total War
8. Restoring the Integrity of the ‘Fourth Branch’

References

Introduction

The influence of the media in modern society is enormous and continues to grow. It permeates communities of all sizes, from the local to the global. With the rise of social media and user-generated content, the internet has greatly amplified the speed and reach of audiovisual communication.

People rely on the media for the latest news and analysis. In an ocean of information, the media — from newspapers and magazines, to radio, film, and television, to websites and social media — influence what information people see and how they interpret it. The media are in a position to influence people’s first impressions on a particular topic, and thus carry considerable powers of psychological priming. For social elites, particularly politicians, the media can be used to determine the focus of public opinion and can serve as a rallying beacon for the public. Topics that the media cover become matters of grave social concern. Issues that go unreported are ignored and forgotten.

In the West, the media are traditionally regarded as the guardians of the truth and societies’ core values. Journalists are respected for their expertise and sacrifices. Their duty is to report the truth of the world’s major events in a fair, accurate, and timely manner. They must support justice and condemn wrongdoing, while promoting goodness. Their mission goes beyond the private interests of any one individual, company, or political party. Thomas Jefferson, father of the Declaration of Independence and third president of the United States, once said, “Were it left to me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate a moment to prefer the latter.” [1]

As the voice of a society, the media can act to safeguard morality or become instruments of evil. In the midst of mankind's moral decline, it's difficult for the media to protect their virtue and perform their duties under the pressure of power and the temptation of money.

Newspaper publisher Joseph Pulitzer, after whom the Pulitzer Prize is named, said: "Our Republic and its press will rise or fall together. An able, disinterested, public-spirited press, with trained intelligence to know the right and courage to do it, can preserve that public virtue without which popular government is a sham and a mockery. A cynical, mercenary, demagogic press will produce in time a people as base as itself. The power to mould the future of the Republic will be in the hands of the journalists of future generations." [2]

In communist countries, the media are controlled by the state. These regime mouthpieces brainwash the masses and act as accomplices to communist policies of terror and killing. In Western societies, the media have been heavily infiltrated by communist thought, becoming communism's main agents of anti-traditional, anti-moral, and demonic trends. They propagate lies and hatred, adding fuel to the flames of moral degeneration. Many media entities have abandoned their duties of reporting the truth and guarding society's moral conscience. It is imperative for us to awaken to the state that the media are in today and to bring responsibility back to this field.

1. Mass Indoctrination in Communist Countries

From the very beginning, communists have viewed the media as tools for brainwashing. The 1847 document "Rules of the Communist League," which Karl Marx and Friedrich Engels helped write, asked members to have "revolutionary energy and zeal in propaganda." [3] Marx and Engels often used terms like "party battlefield," "party mouthpiece," "political center," or "tool for public opinion" in their articles to express the character and function they desired of the media.

Vladimir Lenin used the media as tools to promote, incite, and organize the Russian Revolution. He helped run the official communist newspapers *Iskra* and *Pravda* to promote revolutionary propaganda and activism. Soon after the Communist Party of the Soviet Union seized power, it used the media for domestic political indoctrination and for spreading propaganda abroad to improve its image and export revolution.

The Chinese Communist Party (CCP) also regards the media as tools for controlling public opinion and as the mouthpiece of the Party. The CCP is highly conscious of the fact that "the guns and the pens are what it relies on for seizing and consolidating power." [4] As early as the Yan'an period (1935–1947), Mao Zedong's secretary Hu Qiaomu put forward the principle of "Party nature first," saying that the Party newspaper "has to carry through the Party's viewpoints and understandings in all articles, every essay, every news report, and every newsletter." [5]

Upon establishing its dictatorship, the CCP imposed strict control over the media and later the internet. It uses them as tools to indoctrinate the Chinese with communist ideology, suppress dissidents, intimidate the public, and conceal or distort the truth. Media workers are experts in self-censorship, constantly aware that a single error can result in a miserable outcome. Censorship not only permeates

the official news channels, but also personal blogs and online communities, which are monitored and controlled by a vast network of internet police.

There is a contemporary Chinese phrase that vividly describes the role of the media under the CCP's rule: "I am the Party's dog, sitting by the Party's door. I'll bite whomever the Party tells me to bite and however many times I am told." This is no exaggeration. Every communist political movement starts with manipulating public opinion: The media spread lies to incite hatred, which cascades into violence and killing. The media play a crucial role in this deadly mechanism.

During the 1989 Tiananmen Square massacre, the CCP claimed that the students were violent thugs and so used the army to suppress the alleged "riot." Following the massacre, it claimed that the army didn't shoot anyone and that there were no casualties in the square. [6] In 2001, early on in the persecution of Falun Gong, the regime staged a self-immolation hoax in Tiananmen Square to frame the spiritual practice and kindle hatred toward Falun Gong practitioners across China and around the world. [7]

Leading cadres in committees at all levels of the CCP place great importance on propaganda work and field considerable personnel for this task. By the end of 2010, China had more than 1.3 million staff working in the national propaganda apparatus, including about 56,000 in propaganda departments at the provincial and county levels, 1.2 million in local propaganda units, and 52,000 people in the central propaganda work units. [8] This figure does not include a large number of staff who are responsible for monitoring and manipulating online opinion, such as internet police, moderators, Party-controlled commentators, and others employed in various forms of public relations.

Countries ruled by communist parties, without exception, use great amounts of resources to manipulate the media. Years of operation have honed communist state media into efficient mouthpieces for their totalitarian masters. They use any and all means to deceive and poison the minds of the people.

2. Communist Infiltration of Western Media and Hollywood

The last century was witness to great conflicts between the free world and the communist camp. All the while, communism has been successfully infiltrating and subverting the media in Western countries. This chapter focuses on the United States, in light of the extraordinary influence of American media throughout the world.

After the Soviet regime seized power in Russia, it attempted to establish control over public discourse in the West, dispatching its agents to infiltrate Western media and enticing local communist sympathizers. It used these people to great effect in eulogizing the Soviet Union and concealing the brutality of communist rule. Soviet propaganda efforts swayed large numbers of Westerners and even influenced government policy to favor the Soviet Union.

The Soviet KGB used its agents in the United States to work directly with prestigious American media organizations. Among these agents were John Scott, Richard Lauterbach, and Stephen Laird of Time magazine, who used their positions to mingle with politicians, celebrities, and heads of state. Aside from gathering a wide range of intelligence, they also influenced high-level decisions concerning matters of politics, economics, diplomacy, war, and more. Another Time editor and Soviet spy,

Whittaker Chambers, later defected and wrote the book *Witness* detailing communist subversion in the United States. [9]

Walter Duranty, the Moscow correspondent for *The New York Times*, won the 1932 Pulitzer Prize for a series of articles on the Soviet Union. Former American communist Jay Lovestone and prominent journalist Joseph Alsop both believe Duranty acted as a Soviet agent. [10] During the 1932–1933 famine that ravaged Ukraine and other regions of the Soviet Union, Duranty denied that the famine even existed, let alone that millions of people were starving to death. He claimed that “any report of a famine in Russia is today an exaggeration or malignant propaganda.” [11] Describing the consequences of Duranty’s false reporting, Robert Conquest, a famous British historian and authoritative scholar on the history of the Soviet Union, wrote in his book *The Harvest of Sorrow: Soviet Collectivization and the Terror-Famine*: “As one of the best known correspondents in the world for one of the best known newspapers in the world, Mr. Duranty’s denial that there was a famine was accepted as gospel. Thus Mr. Duranty gulled not only the readers of *The New York Times* but because of the newspaper’s prestige, he influenced the thinking of countless thousands of other readers about the character of Josef Stalin and the Soviet regime. And he certainly influenced the newly-elected President [Franklin D.] Roosevelt to recognize the Soviet Union.” [12]

At the same time, Hollywood was infiltrated by communist and leftist ideas. Willi Münzenberg, a German communist and member of the Third International, traveled to the United States and recognized that the American film industry could be used as a tool for propaganda, implementing Lenin’s concepts of film development and production. He sent his trusted assistant Otto Katz and his associate Louis Gibarti to infiltrate the industry. Katz was highly successful in penetrating the social circles of the Hollywood elite and soon established a Communist Party branch organization, the Hollywood Anti-Nazi League.

Step by step, the Soviet Union’s influence began to set in. Many filmmakers of the era idolized the Soviets, and these sentiments only grew during World War II, when the United States and the Soviet Union were briefly allied against Nazi Germany. A famous playwright claimed that the German invasion of the Soviet Union was “an attack on our motherland.” [13] A line in *Mission to Moscow*, a 1943 film intended to bolster support for the Soviet–American alliance, portrays the Soviet Union as being a country founded on the same fundamental principles as the United States. [14]

The Chinese communist regime also has greatly benefited from leftist media and journalists in the free world. Prominent among them were left-wing American journalists Edgar Snow, Agnes Smedley, and Anna Louise Strong. Snow’s book *Red Star Over China* painted a glowing picture of Mao and other senior Chinese Communist Party leaders while hiding their crimes and the evil nature of communism from Western readers. Mao said, “Snow is the first person to clear the road for the friendly relations needed to establish a united front.” [15] Smedley wrote many articles and books flattering the CCP and its leadership. There is strong evidence from the Soviet archives suggesting that she was a Comintern agent who worked to foster armed revolution in India and collect intelligence for the Soviets. [16] Strong also was an admirer of the Chinese communist movement. The CCP has acknowledged these three Americans by issuing postage stamps in honor of their “meritorious service.”

3. Left-Wing Bias Among Media Professionals

The majority of Americans say the media have partisan biases. A 2017 Gallup poll showed that 64 percent of people felt that the media favor Democrats. By comparison, 22 percent believe the media favor Republicans. [17] A question then arises: With the news industry being so competitive, how can such an extreme bias exist?

Though reporters and editors have their own political and social views, their reporting should not be colored by personal opinion — objectivity and neutrality are key principles of journalism ethics. By normal market principles, any bias that exists should be offset by the emergence of new, more neutral competitors.

The reality is more complicated. American political scientist Tim Groseclose, in his 2011 book *Left Turn: How Liberal Media Bias Distorts the American Mind*, used rigorous scientific methods to analyze the political leanings of major American media. His findings revealed that the political leanings of American media on average trend dramatically toward liberalism and progressivism — far left of the typical voting citizen. The “mainstream” media are even further left of this average. [18] The book explains that the majority of media professionals, be they the owners of these organizations or the reporters and commentators, are liberal, which, objectively speaking, puts pressure on traditionalists in the field; the small number of conservatives working in liberal media companies may be seen as “mildly evil or subhuman,” according to Groseclose. Even if these journalists aren’t squeezed out of employment, they dare not air their political views publicly, much less promote conservative viewpoints in print or on television. [19] According to a 2013 ABC News/Washington Post poll, about 28 percent of journalists in the United States self-identified as Democrats compared to just 7.1 percent who identified as Republicans. [20]

The community of media professionals excludes views that do not align with its liberal bias, thus forming political echo chambers. Individuals in this community see themselves as the compassionate and intelligent elite at the forefront of societal development, while looking down on ordinary citizens as stubborn commoners. Left-wing bias discourages students with conservative viewpoints from picking journalism as their major or seeking a job in the media after graduation.

During the 2016 US presidential election, fifty-seven of the nation’s one hundred biggest newspapers — with a combined circulation of thirteen million — endorsed the Democratic candidate. Just two of the top hundred, with a combined circulation of three hundred thousand, supported the Republican candidate. [21] But the mainstream media does not necessarily represent the opinions of the social mainstream. A 2016 poll conducted by Gallup found that 36 percent of American citizens identified as conservative, while liberals made up 25 percent. [22] That is to say, if the media accurately reflected the views of a majority of citizens, then the media as a whole wouldn’t lean left.

The leftist bent of the media is evidently not the result of popular will. Rather, it comes from the behind-the-scenes pushing of a political agenda intended to shift the entire nation to the political left. The gap between conservatives and liberals in 1996 was 22 percent; in 2014, it was 14 percent; and in 2016, it was 11 percent. The proportion of conservatives has remained stable, but many in the middle have been converted to the Left. The mainstream media undeniably play a role in this demographic transformation, which, in turn, sustains the media’s ideological bias.

Why does the media lean so far to the left? In the 1960s, the country was heavily influenced by communist ideology, with radical left-wing social movements taking the United States by storm. The radical students of that period later entered the media, the academic community, government agencies, and the arts scene, where they established control over public discourse. Today, the vast majority of university professors are leftists, and departments of journalism and literature have brought generations of graduates under leftist influence. Media workers are not paid high salaries, instead relying on their idealistic sense of purpose to persevere in the field. This idealism has become the tool for transforming the media into a left-wing base of operations.

Along with news media, the film industry also is under siege. Hollywood has become a bastion of left-wing propaganda. Using sophisticated production and narrative techniques, left-leaning producers promote leftist ideologies that have reached the entire world. The main theme of Hollywood films usually appears to be slandering capitalism and emphasizing class conflict, while praising immoral behavior or anti-American sentiment.

Author Ben Shapiro interviewed movie stars and producers in Hollywood for his book *Primetime Propaganda: The True Hollywood Story of How the Left Took Over Your TV*. According to Shapiro, a famous producer said that in his profession, liberalism is “100 percent dominant” and that “anyone who denies it is kidding or not telling the truth.” When asked whether having a different political standpoint could hinder a person’s ability to secure work in the film industry, the producer answered, “Absolutely.” Another famous producer openly said that Hollywood has been selling liberal political views through its works: “Right now, there’s only one perspective. And it’s a very progressive perspective.” [23] The producer of a television series about police said he intentionally portrays more whites as criminals because he doesn’t “want to contribute to negative stereotypes.” [24]

Shapiro argues that nepotism in Hollywood is ideological rather than familial: Friends hire friends with the same ideological views. The openness with which the Hollywood crowd admits its anti-conservative discrimination inside the industry is shocking. Those who talk about tolerance and diversity have no tolerance when it comes to respecting diversity of ideology. [25]

4. The Media Takeover by Liberalism and Progressivism

Walter Williams, the founder of journalism education and of the world’s first journalism school at the University of Missouri, created “The Journalist’s Creed” in 1914. It defined journalism as an independent profession that respects God and honors mankind. Journalists should be “unmoved by pride of opinion or greed of power.” They must exercise self-control, patience, fearlessness, and constant respect for their readers. [26] After the 1960s, however, as progressivism became prevalent, advocacy replaced objectivity, and liberalism and progressivism replaced impartiality.

In the 1986 book *The Media Elite*, author Samuel Robert Lichter wrote that reporters tend to add their own opinions and educational background to their reports on controversial issues. Because the majority of the people in newsrooms are liberals, news reporting has shifted in favor of liberal politics. [27] Jim A. Kuypers, in his research on the evolution of American journalism over the past two hundred years, concluded that today’s mainstream media are liberal and progressive in both their personnel and their

reporting. He quoted a liberal editor of a major newspaper as saying: “Too often, we wear liberalism on our sleeve and are intolerant of other lifestyles and opinions. ... We’re not very subtle about it at this paper: If you work here, you must be one of us. You must be liberal, progressive, a Democrat.” [28] In a commentary piece published by The Wall Street Journal in 2001, former CBS reporter Bernard Goldberg wrote that mainstream news anchors are so biased that they “don’t even know what liberal bias is.” [29]

Despite polls suggesting that Americans are aware of media partisanship, many people still take it for granted that reports are written objectively and comprehensively, and that what is cited is serious expert analysis based on information from reliable sources. The leftist media make use of their consumers’ trust to inculcate them with their ideological worldview. Because the free societies of the West have traditionally emphasized the need for a truthful, objective, and fair media, the left-wing media do not always spread fake news to deceive the public outright. Their methods are more subtle and elaborate, as described below.

Selective Coverage

Every day, thousands of newsworthy events occur around the world. But which events receive attention or quietly fade from view is almost completely determined by what the media chooses to cover.

Selective coverage can be divided into three categories. First, events are selected only or primarily for their utility in helping readers accept the ideological stand of the Left. Second, instead of reporting comprehensively on an event’s context, the media report only the aspects that support the leftist point of view. Lastly, the media tend to give greater voice to those who lean left or whose statements agree with the Left, while other organizations and individuals are sidelined. Groseclose and Jeffrey Milyo wrote in their 2005 paper “A Measure of Media Bias” that “for every sin of commission ... we believe that there are hundreds, and maybe thousands, of sins of omission — cases where a journalist chose facts or stories that only one side of the political spectrum is likely to mention.” [30]

Perhaps one of the most striking examples of selective coverage is the dearth of reporting on the largest persecution of faith in contemporary history. In China since 1999, the CCP has persecuted members of the spiritual practice of Falun Gong, which upholds the universal principles of truthfulness, compassion, and tolerance. This persecution has directly affected hundreds of millions of people in the world’s most populous country for more than two decades, and it is being perpetrated to a degree of brutality that is hard to fathom. However, its coverage by the Western media has been disproportionately weak when placed next to the magnitude and severity of the actual events taking place. Most of the mainstream media outlets, influenced by the CCP’s political clout, have exercised self-censorship or remained silent amid the CCP’s monstrous assault on freedom of belief and the core values of human civilization. Some have even been complicit in helping the CCP spread its deceit.

At the same time, a trend has emerged that opposes communism and advocates a return to tradition. As of May 2020, more than 350 million people have withdrawn from the CCP and its affiliated organizations in the Tuidang (“Quit the Party”) movement. Yet such a major phenomenon, which holds great significance for the future of China and the world, is rarely if ever mentioned in the Western media.

Agenda-Setting

In the 1960s, media researchers came up with the influential theory that the media determine which topics people find suitable for discussion. American political scientist Bernard Cohen articulated this well when he said that the press “may not be successful much of the time in telling people what to think, but it is stunningly successful in telling its readers what to think about.” [31] That is to say, the press can determine the importance of events by the number of reports and follow-up reports that an event receives, while equally or more important issues can be dealt with more summarily or not at all. For example, though the issue of transgender rights concerns only a very small portion of the population, it has become a focal point of discussion and an example of the media successfully setting the agenda. In addition, a narrative about global warming became prominent in public discourse as the result of a long-term conspiracy between the media and other political forces.

Many progressive ideas — such as so-called social justice, equality, and feminism — have become mainstream, while the crimes of communism have been whitewashed. Former Speaker of the House Newt Gingrich once wrote in 2018, “The academic Left and its news media and Hollywood acolytes refuse to confront the horrifying record of Marxism’s endless inhumanity.” [32]

Framing

Many issues are too big to ignore, and in these cases, the media use the method of framing to influence the informational environment. The sexual liberation movement and state welfare policies of the 1960s resulted in the disintegration of the family, worsened poverty, and increased crime. However, leftists use the media and Hollywood to depict an image of the strong and independent single mother, hiding the real social issues behind this phenomenon. They get experts to blame systemic discrimination for the poor financial and social status of minority groups, thus obscuring the real causes — many of which have their roots in communism. The prevalence of such narratives is largely the result of collusion between the media and political forces.

The method of framing is seen mainly in the phenomenon of narratives preceding facts. In objective reporting, the writer summarizes the facts to form a narrative. But reporters and editors who hold prejudiced views on an issue shape the facts to fit the narrative that validates their biases.

Using Political Correctness to Enforce Self-Censorship

Political correctness, a potent communist tool, permeates the media. Whether written in the style guide or left implicit, many media outlets have policies of political correctness that affect what may or may not be reported and how it should be presented. Because of legislation on “hate crimes” in some European countries, many local media outlets dare not report on crimes committed by immigrants, despite that such crimes have become a severe social issue and are threatening the domestic security in those countries. American media organizations also self-censor when it comes to reporting crimes, often omitting the perpetrators’ immigration status.

The Western media, along with leftist political groups and academia, have created a lexicon of politically

correct language. It has been applied so frequently by the media that the language has become deeply rooted in the public consciousness, influencing the public on a subliminal level.

Labeling Conservative Sources to Neutralize Their Influence

In order to create the impression of balanced reporting, the liberal media have no choice but to report on the opinions of conservatives or conservative think tanks. But the media typically use labels like “far right,” “right wing,” or “religious right wing” when quoting these sources, subtly implying that their opinions are prejudiced or not trustworthy. By contrast, when quoting from liberals or liberal think tanks, the media usually use neutral titles such as “scholar” or “expert,” suggesting that these opinions are impartial, objective, rational, and trustworthy.

Once the media validate a left-wing opinion, it manifests in all aspects of society. An October 2008 article by The New York Times headlined “Liberal Views Dominate Footlights” stated, “During this election season theatergoers in New York can see a dozen or so overtly political plays, about Iraq, Washington corruption, feminism, or immigration; what they won’t see are any with a conservative perspective.” [33]

The media’s political colors are also reflected in their coverage of the democratic process. Liberal candidates are reported positively, while candidates who espouse traditional views receive more criticism. Such reports and “expert” analysis have great influence over the voting population.

Groseclose discovered that more than 90 percent of reporters in Washington voted for Democrats. According to Groseclose’s calculation, in typical elections, media bias assists Democratic candidates by around 8 to 10 percentage points. For instance, if it weren’t for media bias, John McCain would have defeated Barack Obama 56 percent to 42 percent, instead of losing 46 to 53. [34]

5. The Film Industry: A Vanguard Against Tradition

Hollywood, as an international symbol of American culture, has served to broadcast and amplify American values worldwide. But it also has become an instrument for exposing all of humanity to distorted, anti-traditional values.

Today it’s hard for most Americans to imagine that families in the 1930s and ‘40s had no need to worry about the negative influence of movies on children, as the film industry at the time followed strict moral regulations. In 1930, with strong backing from churches, the film industry introduced the Motion Picture Production Code, commonly known as the Hays Code. Its first principle was that no film should be produced that would lower the moral standards of its viewers. The audience should never be made to sympathize with crime, wrongdoing, evil, or sin. The Hays Code principle on sex was to uphold the sanctity of marriage; motion pictures were not to imply that low forms of sexual relationships were acceptable norms. Adultery, while sometimes necessary as plot material, was not to be justified, nor depicted attractively or in an explicit manner.

After the 1950s, however, sexual liberation caused cultural and moral shock waves. The rise of television in the American household fostered enormous market pressure and rivalry among film producers. Hollywood increasingly ignored the Hays Code. For example, the 1962 Academy Award-nominated film *Lolita*, adapted from the novel of the same title, depicted an adulterous and pedophilic relationship between a man and his underage stepdaughter. Though the film received both negative and positive reviews after its release, today it holds a 91 percent rating on Rotten Tomatoes, a film and television review aggregator. This reflects the sea change in social morality that has occurred in recent decades.

The counterculture movements at the end of the 1960s marked the collapse of traditional morality and order in Hollywood productions. Several iconic films depicting themes of rebellion reflected the degeneracy that was growing in the American film industry. As discussed in previous chapters, a key tactic of communism is to cast criminal behavior in a noble or righteous light. *Bonnie and Clyde* is a 1967 crime film based on the real story of the Great Depression-era robbers. During the Great Depression, many families became homeless after banks foreclosed on their homes. The protagonists in the film are depicted as expressing righteous anger at this phenomenon and as fighting injustice when they commit bank robbery and murder. The film, which features some of Hollywood's first depictions of graphic violence, has a Robin Hood-like narrative. The criminal couple, played by a handsome actor and a beautiful actress, are portrayed as having an inherent sense of justice. The police, meanwhile, are cast as incompetent stooges rather than protectors of law and order. The deaths of Bonnie and Clyde as they are caught in a police trap in the film's finale had a profound impact on adolescent audience members. The two came to be regarded as martyrs, as though they had sacrificed themselves for the sake of some great cause.

The themes of crime and violence depicted in the film shocked the mainstream of American society, but found great resonance among rebellious students. Youth started to copy the titular characters' speech, style of dress, and contempt for tradition and custom. Some even sought to emulate the couple's manner of demise. [35] Though an initial review of the film in *Time* judged it as bawdy and full of plot holes, the lead actor and actress appeared on the magazine's cover several months later, with the cover story proclaiming, "*Bonnie and Clyde* is not only the sleeper of the decade but also, to a growing consensus of audiences and critics, the best movie of the year." [36] One film reviewer for a left-wing publication wrote an article comparing *Bonnie and Clyde* to Cuban guerrilla leader Ernesto "Che" Guevara and Viet Cong terrorist Nguyễn Văn Trỗi. [37] One radical group of young people claimed, "We are not potential *Bonnie and Clydes*, we are *Bonnie and Clydes*." [38] In addition to glorifying crime, *Bonnie and Clyde* featured an unprecedented level of sexuality. However, the film still received critical acclaim, receiving ten Oscar nominations and winning two. Hollywood had deviated from its traditional principles.

The Graduate, released at the end of 1967, reflected the inner anxiety and conflicts of college students of the period. The film depicts a new graduate at a crossroads in his life, and the traditional values of his father's generation are presented as dull and hypocritical. Instead of entering mainstream American society, the graduate accepts the advances of an older married woman, only to fall in love with her daughter, who discovers the affair. At the end of the film, the protagonist storms the church where the daughter has just married someone else, and he and the young woman run off together. *The Graduate* features a jumble of adolescent rebellion, uncontrolled libido, and other themes reflecting the confused, anti-traditional milieu of rebellious youth. The film was phenomenally successful, generating high box-office sales, as well as seven Oscar nominations and one win.

Films like *Bonnie and Clyde* and *The Graduate* kickstarted the New Hollywood era. At the end of 1968, the Hays Code was replaced with the modern film-rating system. That is, films with all kinds of content could be screened as long as they were labeled with a rating. This loosened the moral self-discipline of the entertainment industry considerably and blurred the standards of right and wrong. In this way, entertainers and media staff separated morality from their creations, giving them free rein to feature amoral and evil content. Degenerate entertainment hooked audiences with cheap, exciting, and readily available stimulation. Meanwhile, producers gave in to greed as they reeled in prodigious commercial profits.

Film is a special medium with the power to depict compelling atmospheres and realistic personalities. Skillful direction can alter the viewpoints of audience members, especially the young and impressionable, on many levels, shaping their feelings and worldviews. A well-known film producer once said: "Documentaries convert the already converted. Fictional films convert the unconverted." [39] In other words, documentaries strengthen the values that viewers already hold, while fictional films use fascinating stories to prime their unwitting audiences with a new set of values.

The producer and male lead of *Bonnie and Clyde* is a supporter of socialism. His 1981 historical drama *Reds* won him Academy and Golden Globe awards. At the height of the Cold War, the film changed the stereotype of a radical communist into that of a calm and sympathetic idealist. [40] In another of his Oscar-nominated movies, *Bulworth*, he played a liberal senatorial candidate who takes drugs, raps about socialized health care and class inequities, rages against corporate America, and hires an assassin to kill him so his daughter can cash in on his life insurance policy. [41] The film was such a success that some urged him to run for president of the United States.

After the introduction of the new movie-rating system, Hollywood began to mass-produce films that cast a positive glow on degenerate behaviors such as sexual promiscuity, violence, illicit drugs, and organized crime. A study found that up to 58 percent of the Hollywood movies produced between 1968 and 2005 were rated R. [42] One of the first R-rated movies, 1969's *Easy Rider*, became an instant hit and contributed to the popularity of drug abuse. The film follows the adventures of two cocaine-dealing hippie motorcyclists as they practice "free love" at a commune, visit a brothel, and indulge in hallucinogenic drugs on their way to Mardi Gras. Real drugs were used during the film's production. The characters' lifestyle of antisocial indulgence free from conventional values became the dream of numerous youth. The director said: "The cocaine problem in the United States is really because of me. ... There was no cocaine before *Easy Rider* on the street. After *Easy Rider* it was everywhere." [43]

American scholar Victor B. Cline did an analysis in the 1970s of thirty-seven movies that were shown in the Salt Lake City area. He found that 57 percent of the movies presented dishonesty as heroic or as justified by the circumstances and that 38 percent portrayed crime as something that pays off or as an exciting pastime without negative consequences. In 59 percent of the movies, the heroes killed at least one person. He also found that 72 percent of the heroines were shown to be promiscuous to some extent and that only one of the films suggested normal sexual relations between a married couple. Only 22 percent of the movies portrayed any principal characters as having healthy and satisfying marriages. [44]

A common argument against criticizing violence and sexuality in films is that such things exist in real life and that films only reflect the nature of reality, rather than causing any negative impact. But from the figures above and more, this is demonstrably false. Moreover, numerous films produced by Hollywood

leftists naturally reflect their values and, in turn, have changed the values of society. According to film critic and former Hollywood screenwriter Michael Medved, the liberal-minded social revolutionaries in Hollywood are attacking the values of society by assaulting the legitimacy of the family, promoting sexual perversion, and glorifying ugliness. [45]

Others argue that the profusion of morally degenerate content in the film industry is merely driven by market forces. But whatever the means, diabolical goals are being achieved to frightening effect. The speed and power with which the film industry has been used to take down public morality are astounding. Some movies glorify beasts or monsters. Those that depict man transforming into a beast or even engaging in bestiality are approved of and praised by the Hollywood mainstream. In a spiritual sense, this may be understood as a manifestation of the spectre's control in our world, as humankind has come to fetishize the demonic and the monstrous.

Although these anti-tradition movies probe into social issues with an air of sophistication, their critiques of society are superficial at best. Ugly deeds that conventional society disapproves of are rationalized, given sympathetic treatment, or even made to appear positive. Audiences immersed in such movies are led to regard moral standards as circumstantial. The ultimate message, implanted in the minds of the audience, is that there isn't a clear divide between right and wrong or good and evil, that traditions are boring and oppressive, and that morality is relative.

6. Television: Corruption in Every Household

Television has become a ubiquitous part of everyday life, and watching it frequently can change people's worldviews without their noticing. Research conducted by the Media Research Center has found that the more people watch television, the less committed they are to the traditional values of honesty, reliability, and fairness, and the more lenient their attitudes are likely to be toward issues related to sexual morality, such as sex outside of marriage, abortion, and homosexuality. [46]

The research compared two sets of people: light TV viewers who said they believed in God, and heavy TV viewers who said they believed in God. Although the percentages of the two sets who believed in God were almost the same (85 percent and 88 percent, respectively), the study found that the more one watched television, the less likely it was for the person to value religious principles. For example, when asked on a questionnaire to choose whether people should always live by God's teachings and principles or should combine their personal set of morals and values with God's teachings, those who watched more television tended to choose the latter. From figures like these, it can be generally concluded that television predisposes people to moral relativism.

Television has been an integral part of daily life since the 1950s. Not only do TV series and movies achieve a similar effect in molding people's values, but talk shows, sitcoms, and documentaries also quietly inculcate their audiences with all sorts of distorted ideas.

Take talk shows, for example. Television studios are especially keen to invite guests whose opinions or behavior contradict traditional values or whose lives are fraught with conflict, or to invite "experts" to discuss some controversial issues of morality. The guests are encouraged to disclose the "deep" or

“complex” problems in their personal lives. The host, experts, or even audience members then suggest solutions to the problems. To ensure the popularity of such programs, usually no moral judgment is made about the guests’ choices. In this way, many programs become a venue for displaying corrupt and distorted behaviors and perspectives. People have gradually come to believe that the values they used to uphold should not apply under some special circumstances. This perspective negates the existence of universal principles.

Many television programs are filled with despicable and distasteful content that is hard to watch. Some program hosts take pride in swearing profusely. Quite a number of programs indoctrinate people with vulgar taste and anti-culture or anti-tradition content via entertainment — while the audience is in a state of relaxation and thus more vulnerable to suggestion. As time passes, people do not feel alarmed at all and even come to accept and appreciate this material, thus eroding their moral thinking.

Sitcoms, in particular, serve to normalize deviated values and behaviors that are rarely seen in people’s daily lives, by airing such content repeatedly and encouraging audiences to feel amused by it. Shapiro gave the example of a scene from the episode “The One With the Birth” from the popular US sitcom *Friends*. Ross’s lesbian ex-wife, Carol, is having his baby. Ross is perturbed that Carol’s lesbian lover will play a bigger role in his child’s life than he will. Phoebe says to him: “When I was growing up, you know, my dad left, and my mother died, and my stepfather went to jail, so I barely had enough pieces of parents to make one whole one. And here’s this little baby who has like three whole parents who care about it so much that they’re fighting over who gets to love it the most. And it’s not even born yet. It’s just, it’s just the luckiest baby in the whole world.” [47] As Shapiro writes, the episode portrays “pregnant lesbians and three-parent households as not only normal, but admirable.”

Modern medicine has discovered that human brains experience five different types of electrical patterns, or brain waves. The two that occur most often while one is in a state of wakeful consciousness are alpha and beta waves. When people are busy working, their dominant brain waves are beta waves. They exhibit an enhanced ability to analyze and tend to use logical thinking. A person having a debate would exhibit predominantly beta brainwaves. In other words, people in a state of beta-wave dominance are more alert and less gullible. When people are relaxed and alpha waves dominate — as is the case while one is watching television — their emotions take the lead and their analytical ability weakens. Under such circumstances, people tend to be subliminally persuaded by the themes and views represented in the television program.

Television programs begin polluting people at very young ages. Research shows that close to two-thirds of TV programming, including children’s programs, contain scenes of violence. Further research shows that viewing such content desensitizes young people and increases their chances of committing violent acts later in life. Some children’s programs are loaded with hidden themes of progressivism and liberalism, such as teaching homosexuality under the name of “cultural diversity.” They use sayings like “there’s only one person in this whole world like you” to foster unearned self-esteem and the concept of welcoming all people regardless of their immoral behaviors.

Television and movies have had a very negative influence on youth, increasing the tendency for violence, underage sexual activity, and teen pregnancy. Young people list the media as the second-most important source for learning about sexual activity, after sex education classes. Two studies found that teenage girls who often watched programs containing depictions of sexual activity were twice as likely to be pregnant within three years compared to girls who more rarely watched such programs. Such

media programs also increased the risk of sexual assault and engagement in dangerous behavior. [48] As one academic pointed out: “The media are so compelling and so filled with sex, it’s hard for any kid, even a critic, to resist. ... I think of the media as our true sex educators.” [49] Due to media influence, sex outside of marriage, adultery, and other behaviors are regarded as normal lifestyle choices; as long as all parties are willing, such behaviors are thought to be acceptable.

In the book *Primetime Propaganda*, Shapiro studied nearly one hundred influential American TV series. He found that over time, these programs increasingly promoted liberalism and leftist viewpoints, including atheism, disdain for faith, the rejection of morality, the admiration of promiscuity, violence, feminism, homosexuality, and transsexuality, and the rejection of the traditional relationships between husband and wife, and parent and child. Such programs also established ruthless antiheroes devoid of sympathy as the protagonists. The evolution of this kind of programming has been a process of continuous moral decay. The promotion of these anti-traditional lifestyles has had a major influence on the mindset of the general public, and of young people in particular. [50] A show running five nights a week on the channel MTV in the early 2000s, for example, unreservedly promoted perverse sexual behavior and content similar to softcore porn to young audiences. [51]

After the film-rating system was implemented, many pornographic films could be sold as long as they were labeled with an X or NC-17 rating. As technology developed, these indecent programs went from underground to general consumption and could easily be obtained at movie-rental stores, through paid TV channels, and in hotels. Certainly, few Hollywood producers had a formal agenda to instill their audiences with corrupt ideologies. But when the producers themselves agree with the concepts of progressivism and liberalism, then these corrupt ideologies will inevitably end up on the screen. The real plan is moral subversion, and producers who stray too far from the divine become pawns of evil.

7. The Media: A Key Battleground in a Total War

The communist philosophy of struggle spares no means and respects no moral bottom line in achieving its political objectives. In the 2016 US presidential campaign, candidate Donald Trump opposed “political correctness” and supported measures to shift America away from the far left in order to return to traditional values and rule of law, renew the nation’s spiritual faith, cut taxes to revitalize the economy, secure the borders, and correct the skewed trade relationship with communist China. Trump’s outspokenness threw liberals into a frenzy. Armed with the mainstream media, they lashed out in a full-scale assault against him, abandoning virtually all pretense of balanced journalism.

During the campaign, left-wing media used various methods to willfully demonize and denigrate Trump while ostracizing his supporters, who were described as racists, sexists, anti-immigrant xenophobes, and uneducated whites. That is, the media tried to influence the results of the election by manipulating public opinion. Almost 95 percent of the media repeatedly predicted that Trump would lose the election in a landslide. Against all expectations, Trump was elected.

Under normal circumstances, no matter how fierce the rhetoric on the campaign trail may be, the different parties and their supporters should return to normal operations after the election is over. More importantly, the media should uphold the principle of fairness, put national interests first, and

maintain neutrality. However, after the 2016 presidential election in the United States, the media have continued their campaign-trail frenzy, even at the risk of their public image. Most media outlets have since deliberately ignored the achievements of the Trump administration, such as record-low unemployment rates, the stock market's soar to record highs, American diplomatic successes, and the near-total eradication of the ISIS terrorist group.

In 2017, 90 percent of coverage on Trump was negative, according to a study by Newsbusters, the analytical arm of the Media Research Center. In the beginning of 2018, negative coverage reached 91 percent. Rich Noyes, a senior editor from Newsbusters, concluded, "Without question, no President has ever been on the receiving end of such hostile coverage, for such a sustained period of time, as has Trump." Furthermore, the media is doing everything possible to undermine the Trump administration by making groundless accusations. For example, the media stirred up a conspiracy theory of collusion between Trump and Russia, with two prominent newspapers even winning the coveted Pulitzer Prize for such coverage. According to the study, the Russia-collusion investigation was the main focus of Trump-related evening news broadcasts by the three main US media networks over the previous two months, taking up nearly one-fourth of those networks' Trump-related airtime. [52] However, a two-year special counsel investigation found no evidence to support the allegations. [53]

The media have been known to fabricate some news stories. In 2017, a TV news giant suspended a senior journalist for four weeks without pay and issued a correction of his work because he had created a fake report that Trump had ordered Lt. Gen. Michael Flynn to make contact with Russia when Trump was a presidential candidate. [54] The reporter and the producer who had worked with the journalist ended up leaving the TV station. This particular team had previously achieved outstanding success, winning four Peabody Awards and seventeen Emmy Awards.

When Trump condemned the violent MS-13 gang, especially those members who had committed brutal murders after entering the United States illegally, he said: "They're not people. These are animals, and we have to be very, very tough." However, media outlets immediately took his statement out of context, claiming that Trump said that illegal immigrants were animals.

In June 2018, a photo of a crying Honduran girl was widely circulated in the media and on the internet. This little girl and her mother were stopped by Border Patrol while trying to sneak into the United States. The media claimed that the girl was forcibly separated from her mother and used this opportunity to criticize Trump's border policies and zero-tolerance stance toward illegal immigration. Later, Time combined the photo of the little girl with a photo of Trump on the magazine cover, adding the caption "Welcome to America" to ridicule Trump. However, the girl's father later told the media that border officials had not separated her from her mother and that the mother had taken his daughter against his wishes. [55]

Fortunately, the American public is becoming more aware of fake news. From a poll conducted by Monmouth University in March 2018, the percentage of Americans who thought that the major media outlets were reporting fake news at least occasionally had increased from 63 percent in the previous year to 77 percent. [56] In 2016, a Gallup poll found that Americans' trust in the media had sunk to a new low, with only 32 percent of people having "a great deal" or "a fair amount" of trust in the media, down 8 percentage points from the previous year. [57] Unsurprisingly, the owner of a large media company lamented that "fake news is the cancer of our times." [58]

Judging from the results of the US election, half of Americans support Trump, but the attitude taken by the media is one-sided. Under these abnormal circumstances, Trump is attacked and demonized because he adopts a conservative political stance and supports traditional American values, ideals that cannot coexist with the anti-traditional ideology of the Left. If the media's attacks on Trump are able to cause the public to lose their confidence in him, the attacks will achieve their underlying objective: to prevent society from returning to tradition.

More worrisome, however, is that many media outlets have become catalysts for magnifying radical rhetoric, provoking animosity and hatred, and polarizing the population, thereby further widening the cracks in society. Basic ethics have been thrown out, and consequences are ignored to the point that destroying oneself so as to bring about the demise of an opponent has become acceptable. The country has been pushed to a state of extreme chaos and danger.

8. Restoring the Integrity of the 'Fourth Branch'

Because of the role it plays in shaping and guiding public opinion, the media is often referred to as the "fourth branch" alongside the executive, legislative, and judicial branches of government. Under the communist spectre's influence, the media has been used effectively to sway and deceive billions of people, corrupting their traditions and morality.

In Western countries, many liberal media establishments have become tools for concealing the truth and deceiving people. Many have forsaken basic professional ethics and now resort to all sorts of unscrupulous attacks, abuse, and slander, regardless of the impact on their reputation or on society.

Communism has been successful because it has exploited human failings: the pursuit of fame and gain, ignorance, laziness, selfishness, misapplied sympathy, competitiveness, and the like. Some journalists self-righteously rebel against traditional values under a facade of knowing the truth. Some conform to the already morally debased "public demand" in order to get views. Some conform to the lowered standards for the sake of their careers. Some fabricate fake news out of jealousy and hostility. Some believe fake news because of their ignorance and laziness. Some exploit the kindness and sympathy of others in advocating social justice and thus tilt the entire society toward the Left, resorting to unscrupulous tactics to achieve their political and economic goals.

The mission of the media is a lofty one. They are meant to be the lifeline by which people obtain their information about public events, and they are also an important force in maintaining the healthy development of society. Objectivity and impartiality are the basic ethical requirements of the media and are key to the trust people place in it. But in the media today, chaos reigns, severely affecting the confidence people have in it. Reclaiming the mission of the media and re-establishing the glory of the news profession is the noble responsibility of people employed in this field.

Restoring the media's mission means that the media need to pursue truth. The media's coverage of the truth must be comprehensive and come from a place of sincerity. When reporting social phenomena, many media outlets present only part of reality in ways that are often misleading and can do more harm than outright lies.

The media will be good if they can help society value and uphold morality, for good and evil are both present in human society. It is the responsibility of the media to spread truth, to extol virtue, and to expose and restrain evil.

In returning to this mission, the media must pay more attention to the major events that affect the future of humankind. The last century has seen many battles between the free world and communism. While it appears to be an ideological confrontation, it is, in fact, a life-and-death struggle between righteousness and evil, for communism is ruining the morals that hold civilization together. Even after the collapse of the communist regimes in Eastern Europe, the spectre of communism persists.

As the world undergoes great changes, truth and traditional values are more important than ever. The world needs media that can distinguish between right and wrong, do good deeds, and maintain public morality. Transcending the interests of individuals, companies, and political parties to present the real world to the people is the duty of every media professional.

Today, when facing the moral decline in the media profession, it is imperative that readers and audiences make a conscious distinction between right and wrong, and scrutinize rationally the information produced by the media. People must judge issues in line with the moral tradition, regard social phenomena through the lens of universal values, and, in doing so, push the media to fulfill their historic mission. This is also the key for humankind to stave off the influence of the communist spectre and find the path to a better future.

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Chapter Fourteen: Popular Culture—A Decadent Indulgence

Table of Contents

Introduction

1. Communist Party Culture
2. Communism’s Subversion of Western Mass Culture
3. Pop Culture and Social Chaos
 - a. Hip-hop and Rock ‘n’ Roll
 - b. Drug Abuse
 - c. Pornography and Prostitution
 - d. Video Games
 - e. The Culture of Violence
 - f. Decadent Fashion
4. Recovering the Moral Foundations of Human Culture

References

Introduction

The divine created humankind, and over the long course of history, laid down an orthodox culture for humankind to live by. Although the nations of the world have different cultures, they share a strikingly similar set of core values. All ethnic groups in the East and the West attach importance to the virtues of sincerity, kindness, generosity, justice, moderation, humility, courage, selflessness, and the like — virtues that every nation has paid tribute to and taught their descendants through their classics. Common among all groups is the paying of homage to the divine and adhering to divine law — because the divine handed down the culture and code of conduct that humankind should possess and embody. This is the origin of universal values.

The Founding Fathers of the United States attached great importance to morality and etiquette. In his early years, George Washington copied by hand 110 Rules of Civility & Decent Behavior in Company and Conversation, which were based on rules composed by French Jesuits in 1595. [1] Although some of the specifics may change over time, the rules contain many universal principles: One must be reverent when talking about God and related matters, treat others with respect, be modest, uphold public morality, not harm others’ feelings and interests, behave decently on all occasions, dress neatly and exemplify good taste, refrain from retaliating, refrain from speaking ill of others behind their backs, learn from the wise and good, listen to one’s conscience, and so on.

Similarly, Benjamin Franklin’s thirteen virtues were temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquility, chastity, and humility. [2]

Before the 1950s, the moral values of most people generally met a common, respectable standard. People in the East and the West retained many of the traditions and customs that humans should have. In China, despite that the Chinese Communist Party (CCP) had begun to ruin China's cultural heritage and morality, the public retained many of the traditional virtues that held sway before the Party usurped power.

But as communism expanded its power and influence, especially after the 1960s, people in the East and the West went further and further down the road of moral corruption.

The CCP's Cultural Revolution began in 1966, starting a decadelong campaign to eradicate the "four olds" (old customs, old culture, old habits, and old ideas). It was soon matched with the fierce counterculture movement in the United States and other anti-traditional movements in other parts of the world. All these were global events that unfolded in line with the communist spectre's aim of destroying tradition and bringing about humanity's moral collapse.

These political and cultural movements have left deep scars in today's world. Since that time, the traditional cultural foundations of Chinese society have been completely destroyed and morality has been in rapid decline. In Western society, drug abuse, sexual liberation and promiscuity, rock 'n' roll and hippie culture, and spiritual emptiness have taken hold, seriously damaging the foundation of Western tradition.

After the young radicals of the counterculture found themselves pulling the levers of society, they continued their movement by other means. Avant-garde art and literature, modern ideologies, and deviant concepts were all brought together. With the help of technology, including the internet, mobile phones, and various mass media, the entire human race rapidly deviated from traditional culture and ways of life toward the abyss of aberrance and degradation.

If we look at the world today, the decline of human morality and the corruption of almost every aspect of popular culture and social life are shocking to behold. After the CCP destroyed the profound traditional Chinese culture through incessant political campaigns, it created a malicious system of Party culture. The younger generations grew up in this Party culture and know nothing about traditional, divinely inspired culture. With the exception of some segments of society in the West that held onto tradition and refused to be tempted and suborned, it would be fair to say that communism has almost succeeded in achieving its goal of ruining human culture across the world.

1. Communist Party Culture

After the Communist Party's "reform and opening up" in the 1980s, the Chinese people shocked citizens of other countries with their conduct when they traveled abroad. At the time, many Westerners retained the impression of the traditional Chinese people as gentle, courteous, modest, kind, hardworking, and simple.

However, after decades of brainwashing and transformation by the Communist Party, the Chinese people had completely changed. They were rude and spoke loudly. They wouldn't stand in lines or be respectful and quiet in public. They smoked in front of no-smoking signs. They dressed in a slovenly

manner, spit on the sidewalk, and tossed litter. They readily took advantage of others' courtesy and kindness.

Today, the behavior of some Chinese tourists is even more pronounced. They climb on and damage cultural relics and historic sites, let their children urinate in public, fail to flush the toilet after using it, snatch up free goods, grab and waste food in cafeterias, get into brawls over slight disagreements, and create trouble in airports, causing flight delays.

What happened to the Chinese people?

The answer is simple. The CCP destroyed traditional Chinese culture and replaced it with Communist Party culture, an important component in the corruption of humankind.

The term "Party culture" refers to the way of thinking, speaking, and behaving that arises from the characteristics of the Communist Party, which can be summed up as deceit, malice, and struggle. The guiding ideology of Party culture is atheism and materialism, including the communist concepts that the Party instills in those under its rule, which include all manner of deviant cultural elements, the philosophy of struggle, and the worst aspects of ancient times repackaged. The CCP has effectively used Party culture to transform the thoughts of the Chinese people.

The CCP's proletarian revolution slapped the label of "the exploiting classes" on those who upheld traditional morality, civilization, and manners. The CCP described the habits of the proletariat (working class) as revolutionary and good, called on the Chinese intellectuals to roll in the mud and grow calluses on their hands, and described lice on the body as "revolutionary bugs." From the Party leader to ordinary cadres, all became proud of swearing because it showed their class consciousness, commitment to the revolution, and supposed closeness to the masses.

Thus the Party forces people to abandon whatever is elegant and civilized and instead accept the rough lifestyle of proletarian hooligans. A country with such a long history, famous for its good manners, is thus reduced to a state of turmoil, with everyone competing for fame and fortune. The Party turned China into an exhibition hall for vulgar communist culture.

Under the control and infiltration of Party culture, all areas of cultural life — including literature, the arts, and education — have degenerated.

The Party wants to fight with heaven, earth, and man. It instills a set of wicked standards of good and evil and distorts how people think. This indoctrination is backed with state violence. The Party's subjects are then imperceptibly influenced by what they constantly see and hear, from the day they are born, because the Party monopolizes all social resources. A constantly whirring propaganda machine forces people to read the works of communist leaders, while the elite are co-opted to produce textbooks, literature, film, news, and so on, that all exist to further instill Party culture.

It took only a few decades for communism to make the Chinese people think with the Party's thoughts, talk with the Party's language, stop believing in the divine, act without regard to the consequences, and dare to do just about anything. Nearly every interpersonal interaction may involve deception, and there are no bottom lines for conduct. The zombie-like language of the Party and its ready-made lies is overwhelming.

Due to Party culture, today's Chinese people are far removed from universal values. Their minds, thoughts, and behaviors have undergone profound changes and deviation. Their family, social, educational, and work relationships are abnormal, and their ways are often incompatible with those of people from non-communist societies, who find their behavior difficult to understand.

During the Cultural Revolution, the Red Guards were immersed in Party culture, and they have since brought vicious habits to the younger generations. Children and adolescents brought up in Party culture are crafty and mature beyond their years. They know everything bad at a young age.

Members of the younger generations often lack spiritual beliefs and are immoral and arrogant. When they're provoked or angered, they are prone to reacting with irrational viciousness. Sexual restraint and morality have collapsed. Having lost their traditional roots, today's Chinese people are adopting all the worst parts of the counterculture movement of the West.

Manifestations of Communist Party Culture

The CCP now talks about restoring traditional culture, but what it's restoring is not true traditional culture. It's simply Party culture with a traditional appearance, missing the most important aspect of China's tradition: faith in the divine.

Under the influence of Party culture, people even use so-called gods to make a fortune. The Grandma Temple in Hebei Province is very popular, and it's said that people can find all the "gods" they want to worship there. If one wants to be a government official, there's a "god of officials" to worship. Similarly, there's a "god of wealth" composed of banknotes, a "god of study," and even a "god of cars" that holds a steering wheel. The administrator of the Grandma Temple has boasted, "Whichever god is lacking, just make a new one." [3]

It is impossible to revive traditional culture without simultaneously cleaning out the moral corruption created by the CCP. Although many contemporary literary and artistic works offer retellings of ancient stories, the content is sullied by modern ideas. Actors don traditional dress but engage in contemporary drama; thus traditional culture becomes a façade, and its true meaning is further obscured. For example, palace dramas set in imperial China have been popular in recent years, but they revolve around jealousy and intrigue — a display of the struggle and hatred inherent in communism rather than a reflection of historical realities.

Arbitrary adaptations of *Journey to the West* even have Sun Wukong (the Monkey King) embrace and be seduced by the demons that he vanquished in the classic novel. What is even more frightening is that many — especially the young who know nothing of China's traditional culture — regard all this as somehow traditional, or close enough. This is the consequence of the Party's having ravaged divinely inspired genuine Chinese culture and indoctrinating the public for decades. The Chinese people have come to think that the ethos of struggle is traditional, and that art, literature, and drama imbued with Party-culture ideas, but dressed in traditional garb, are the real thing.

Party culture destroys faith in the divine and replaces it with atheism. The most direct consequence of this is a loss of social trust: Fraud, counterfeit goods, toxic food, corruption, and more have all become common phenomena. The so-called "shanzhai culture" is a typical example of this integrity crisis.

Shanzhai culture refers to the counterfeiting of well-known, particularly foreign, products or brands. It amounts to both theft and deception. The term has become so well-known that the Oxford Chinese-English Dictionary included it as a neologism. [4]

Shanzhai behavior not only counterfeits products, but also entire stores. Fake Apple stores have been documented repeatedly in China. The stores are carefully furnished with all the trappings of real Apple stores: glass frontage, light-wood display tables, a winding staircase, posters of Apple products, neatly arranged accessory walls, and white Apple logos. Staff wear the characteristic dark-blue T-shirts with the Apple logo and even appear to believe they work in a real Apple store. [5]

In a social atmosphere characterized by such deception, some Chinese stop at nothing to further their own interests and fear no punishment from heaven or man. Lying and falsification become part of mainstream culture. Those who refuse to counterfeit are considered the odd ones out.

Party culture also has ruined the Chinese language, as can be seen in the constant use of hyperbolic words and phrases. Restaurants are given names like Heaven Beyond Heaven, Emperor Above All Emperors, or King of Kings. Literary styles and propaganda have also become pompous. Official propaganda regularly uses phrases like “the world’s first,” “the most formidable in history,” “the United States is afraid,” “Japan is aghast,” “Europe regrets,” and the like.

News stories are full of headlines such as “China’s scientific and technological strength surpasses the United States and ranks first in the world,” “China has won the world’s first place again, personally defeating US blue chips and utterly routing Apple,” “Something big will happen. A magic weapon in China again makes the US afraid, the world stunned, Japan completely scared,” “China is the world’s No. 1 in another field! Completing a historical great change in just thirty years, leaving the US, Japan, and South Korea amazed,” and “Huawei announced that it has created the world’s first 5G chip, which shocked the world!”

The propaganda movie *Awesome, My Country!* and the special series of television programs called *Great, My Country!* are also full of exaggerations in tone and meaning. They make it seem as though the whole world is surrendering to China, conveying an attitude redolent of the propaganda used during the Great Leap Forward, when the Party claimed China would surpass Britain and catch up with the United States.

The new wave of exaggeration is the concrete manifestation of the “fake, exaggerated, empty ethos” (as it’s known in China) of Party culture in the online age. The fundamental question is still one of integrity. Reform and opening up through the 1980s and 1990s brought change to China in the form of the worst aspects of contemporary Western culture, such as sexual liberation, drug abuse, homosexuality, computer games, and the like. The entertainment programs on television have become vulgar. The entire society has become a pleasure palace for the indulgence of material and carnal desires.

Communism has turned China, a country that was once civilized, magnificent, and beautiful, into an uncivilized nation.

2. Communism's Subversion of Western Mass Culture

Western countries of the free world have been known for their civilized societies, where men are genteel and women virtuous and graceful, and where people treat each other with honesty and friendship. Communism has implemented arrangements in Western countries to subvert and sabotage this civilization. Although it can't use violence and totalitarianism to directly damage Western civilization as it did in China, it has provoked people's negative and rebellious thoughts and behaviors in order to undermine tradition, destroy public morals, and ruin individual morality.

As the public rejoiced over the Allies' triumph in World War II, communists were already hard at work in the fields of ideology and culture. While reflecting on the war and the new waves of ideology to come, they helped to bring about a systematic departure from the traditions that connected humans to the divine.

In the United States, the post-war American writers of the Beat Generation, which appeared in the 1950s, were the progenitors of an art and literary movement whose goal was to redefine culture. While they rightly despised some of the hypocrisy of moral corruption in society at the time, their response was to cynically reject and overturn all traditional morality. They advocated unrestrained freedom; delved into pseudo-mysticism, drugs, and crime; and pursued undisciplined, willful lifestyles. Their attempt at a radical critique of bourgeois, capitalist society coincided with the ideological thrust of communism in the West, making them a natural tool for the leftist movement.

Many members of the Beat Generation were indeed deeply influenced by communist and socialist ideology. For example, before the movement's co-founder Jack Kerouac became famous, he wrote the short story "The Birth of a Socialist" about his rebellion against capitalist society. [6] Another representative of the movement, Allen Ginsberg, said he had no regrets about the communist beliefs he once held. He also supported pedophilia (see Chapter Eleven). The group's works rejected traditional conventions, were deliberately disorganized, and used vulgar language. They represented the counterculture movement that would engulf the West in the 1960s — the first major departure from the rules and principles of tradition.

The 1960s saw the elaboration and extension of what the Beats had proposed, with subcultures like the hippie, punk, goth, and more. These countercultural trends found an eager audience in the urban areas of the West, tempting one young generation after another toward violence, drug abuse, sexual liberation, nonconformist attire, and cultural alienation, and ultimately giving them an inclination toward darkness and death.

In what is known as the Summer of Love, in 1967, thousands of hippies gathered in San Francisco's Haight-Ashbury Park and Golden Gate Park for several days, expressing their resistance to society with bizarre behavior, drug use, nudity, singalongs, poetry, and rock 'n' roll music. This movement reached its climax around the time of the assassinations of Martin Luther King Jr. and Robert Kennedy and the escalation of the Vietnam War.

In the summer of 1969, more than four hundred thousand people gathered in the same way at the Woodstock festival, held on a farm northwest of New York City. Hundreds of thousands indulged in debauchery while shouting about "love," "freedom," and "peace." Woodstock was a significant cultural

event in the 1960s, and over the following decades, New York's Central Park, San Francisco's Golden Gate Park, and Woodstock all became symbols of the American counterculture.

Just as the counterculture in the United States was taking off, turmoil involving millions broke out in France in what is now known as the events of May '68. It began with angry students rebelling against traditional morality and culture. At that time, schools imposed strict separation between male and female student dormitories, and the two sexes were forbidden from freely coming and going from each others' bedrooms. The abolition of this provision and the demand for the right to sexual activity in student dorms were the major goals of the initial protests. The students' rebellion then found support among both the socialist and communist parties in France.

There is a saying that in the late 1960s, there were two centers for revolution: One was Beijing, where the Cultural Revolution was in full swing; the other was Paris, where the events of May '68 shook the world. This was called by many the Cultural Revolution of the West. At the time, Chinese students marched with slogans and banners in support of the French student rebels, while in Paris, the "Western Red Guards" wore green military caps and uniforms with red armbands in support of the Maoists in China. They held up huge portraits of Mao Zedong in their parades, and the "three M's" — Marx, Mao, and Marcuse — became their ideological mainstay. [7]

Japan also began its own counterculture movement in the 1960s. The All-Japan League of Student Self-Government, associated with the Japanese Communist Party, had extensive influence among students at the time. They were in turn organized by the Japanese Communist Party in reaction to the activities of the Red Guards in China. The league organized numerous counterculture demonstrations in Japan in conjunction with other left-wing student organizations, such as the Japanese Red Army and the All-Campus Joint Struggle Councils, and went so far as to advocate and commit acts of terror against Japanese society. [8]

Similar chaos unfolded in some Latin American countries. For instance, under the influence of the Cuban Communist Party, Mexico's student movement mobilized for protests, such as gathering in the Plaza de las Tres Culturas, and other left-wing student groups sent telegrams to students in Paris supporting the May '68 rebellion.

Seen as a global whole, the counterculture movements erupting simultaneously in multiple countries formed a massive communist assault on traditional society. The age-old moral traditions and values that the divine left to humankind had been developed over thousands of years, but suffered enormous damage under the impact of this global communist movement.

Western rock 'n' roll culture, drug abuse, sexual liberation, abortion, iconoclastic clothing, and modern art were all departures from traditional norms and orthodox faith. As in communist China, where the country's ancient culture was actively destroyed by the totalitarian CCP regime, the counterculture movements of the free world largely succeeded in banishing the treasures of Western civilization and uprooting faith in the divine.

3. Pop Culture and Social Chaos

With traditional culture under attack from within and without, the negative elements of anti-traditional ideology began to take root in society. Given its global influence, America is the de facto leader in setting the tone of popular culture worldwide, and the corruption of American popular culture has thus affected the entire world. As mentioned, some traditionally conservative countries with profound traditional cultures, like China and Japan, found the deviated trends coming from the United States irresistible and have gone about emulating them. The same holds true for virtually every country and region exposed to globalization; unrestrained, amoral, anti-social, and self-indulgent popular culture has spread throughout the whole world.

a. Hip-hop and Rock 'n' Roll

The focus of traditional music was on civilizing humans, cultivating virtue, and helping people to be mentally and physically healthy. Its effect was social harmony, and harmony between humans and nature. Beautiful music that celebrated the glory of the divine was promoted, while atonal, chaotic, or licentious music was anathema. But today, popular culture is full of shockingly corrupt musical productions, with hip-hop and rock 'n' roll being striking examples.

Hip-hop emerged in New York in the 1970s. Over the past several decades, hip-hop, rap, and breakdance have been exported from New York to become a global craze, with hip-hop becoming part of popular culture in Asia, Europe, and many African regions. Despite the obvious moral corruption of this music, with its focus on promiscuity, murder, violence, and drugs, it has gained worldwide recognition and is even celebrated in world-famous theaters.

Rock 'n' roll traces its roots back to the 1940s. In the 1960s, it had become the theme music of the counterculture movement. The genre's hysterical vocals, violent drumming, and distorted electric guitar riffs can transport listeners to a mad, irrational state of mind. With reason cast aside, demon nature, which is typically kept at bay due to the demands of civilization, is unleashed. Nihilism and other dark modes of thought became the predominant theme of many rock subgenres. Psychedelic rock encouraged the use of drugs, while some psychedelic and other, darker forms of rock called for rebellion, suicide, and violence, or encouraged promiscuity, adultery, homosexuality, and rejection of marriage. Lyrics suggested the lewd or obscene, or delighted in praising evil and condemning the divine. Some rock superstars justified the sexual harassment of underage girls in their popular lyrics, which desensitized audiences to a culture of sexual abuse and promiscuity.

Some lyrics were full of strife, such as, "Hey! Said my name is called Disturbance/ I'll shout and scream/ I'll kill the King, I'll rail at all his servants." One song was titled "Sympathy for the Devil." One psychedelic album was called "Their Satanic Majesties Request." An iconic rock lyric goes, "Hey Satan, payin' my dues .../ I'm on the highway to hell."

Some rock songs praised socialism and communism. The song "Imagine" challenged its listeners to imagine a communist society free of religion, country, and private property.

Even religious groups have found it hard to resist the negative impact of rock 'n' roll. Christian church music was meant to praise God, yet the modern music of Christian churches has taken on rock elements to appeal to young people, which gave rise to so-called contemporary Christian music. [9]

Accompanying rock 'n' roll are adultery, violence, decadence, drug abuse, corruption, and opposition to belief in the divine. Corrupt behaviors forbidden by traditional morality and beliefs have all accompanied the genre's rise.

b. Drug Abuse

Drug abuse has become a global issue over the last several decades. In the early stages, the root of large-scale drug abuse in the West was the counterculture. In their campaign against bourgeois morality, hippies sought to deconstruct and undermine all tradition and to erect their own beliefs, moral standards, and lifestyle. LSD and psilocybin mushroom trips counted as spiritual explorations, while they used amphetamines or cocaine as uppers and heroin and barbiturates as downers, all intended to remove them from the world and take them to another state.

Many young members of the counterculture movement had a keen interest in Eastern philosophy and spiritual cultivation. However, psychedelics became a shortcut for those seeking insight without the challenges of cultivating the mind and enduring the physical pain of meditation. Instead, they would simply take a tab of acid, which would deliver them a pseudo-spiritual experience, though it did not connect them to anything real. Such drugs simply put their bodies in the control of demonic elements, not at all related to true, orthodox cultivation practices. These experiences led many with true spiritual aspirations down a crooked path.

Many pop singers and rock stars have died in their twenties and thirties, often due to drug overdoses. In the contemporary United States, the longest and sorriest war has been the war on drugs. The country has dedicated itself to arresting and monitoring thousands of drug traffickers over decades. Government officials have given repeated warnings against illegal drug use, yet it still prevails. From 2000 to 2018, at least three hundred thousand Americans died of opioid overdoses. On October 26, 2017, President Donald Trump declared the opioid crisis a public health emergency and outlined ways to combat the problem. [10]

According to a 2017 report by the National Institute on Drug Abuse for Teens, marijuana use among students is rampant: 45 percent of twelfth-graders said they had used marijuana at least once, and 37.1 percent of them had used it in the past year; 71 percent did not believe that frequent use of marijuana was very harmful. [11]

Using ecstasy and smoking marijuana have become standard among young people, while newer and stronger drugs, including fentanyl, continue to emerge. Fentanyl is a synthetic opioid that is fifty times more potent than heroin and 100 times stronger than morphine. It is so deadly that it has been called a chemical weapon; two milligrams can be fatal. [12] Yet such destructive drugs are flooding American streets at a terrifying pace, killing many more people than other opioids, simply because it's so easy to overdose on them.

According to the National Institute on Drug Abuse, among the approximately sixty-seven thousand deaths from drug overdoses in 2018, about thirty-one thousand were due to fentanyl and its analogs. [13] The trafficking of fentanyl from China has been widely reported. In 2018, authorities performing a routine inspection at the Port of Philadelphia discovered and seized 110 pounds of fentanyl in a shipment of iron oxide from China. The street value of the drugs discovered was \$1.7 million. [14]

In China, drug abuse is also spreading like a cancer through society. The production and abuse of drugs, especially synthetic drugs, is rampant, and internet drug sales are out of control. According to the 2015 China National Narcotic Control Commission (CNNCC) report, the number of illegal drug users exceeds fourteen million. The real number is probably higher since drug users increasingly include white-collar workers, freelancers, entertainers, and public servants. [15]

The 2017 China Narcotics Situation Report from the CNNCC shows that China's narcotics departments have cracked 140,000 drug cases, destroyed 5,534 drug-trafficking groups, arrested 169,000 trafficking suspects, seized 89.2 tons of drugs, and carried out 870,000 raids, which uncovered 340,000 new drug users. [16]

Drugs are often highly addictive, leading people to destroy their families, ruin their careers, sabotage their reputations and relationships, commit crimes, and even lose their lives through overdose. Using and trafficking drugs harms individuals, families, and the entire nation, and it has thus become yet one more of the dark phenomena plaguing modern society.

c. Pornography and Prostitution

Of all the forms of revolution called for by communists, the most complete is probably the sexual revolution. If the seizure of political power marks a revolution against the external components of society, then sexual liberation is the communist revolution instigated internally.

Freud's pansexualism, a theory that regards all desire and interests as originating from the sex instinct, provided the theoretical basis for sexual liberation, while the emergence of oral contraceptives began to separate sex from reproduction. The sexual revolution struck at traditional morality and brought about and promoted radical feminism, abortion, premarital sex, and the gay movement. Sexual liberation established the distorted idea that participating in recreational sex and the sex trade are basic human rights. It destroyed traditional sexual ethics and restraints, and allowed sex to become a form of entertainment. It turned humans into mere sex tools and opened the floodgates for pornography to infiltrate and sabotage society.

In the 1950s, Playboy magazine played an exceptionally significant role in assisting in sexual indulgence as it made a business out of pornography. While the slogan "make love, not war" was in the air during the anti-war era, the sexually explicit film Blue Movie became the first of its kind to be released widely in theaters in the United States. A fifteen-year-long era (1969–1984) of "porno chic," accompanied by rock music and the overall rejection of tradition, emerged in the West.

In the 1970s, porn films were generally available only in seedy adult movie theaters. By the early 1980s, VHS brought pornography into millions of households, while the spread of the internet in the late 1990s,

and later the smartphone era, brought pornography on demand. Worldwide, the pornography industry was worth \$97 billion annually as of 2015, and in the United States alone, \$10 billion to \$12 billion. [17]

The introduction of the internet and smartphones has brought major changes to the porn industry. The total amount of pornographic content that a typical adult in the 1980s might have been exposed to over the course of years can now be accessed by a child in just minutes. On average, children are now exposed to pornography by the age of eight. One twelve-year-old British boy became so addicted to online porn that he raped his sister. A prosecutor involved in the case said, “Cases of this nature will increasingly come before the court because of the access young people now have to hard core pornography.” [18]

There are many consequences of exposing children to porn, such as early sexual activity and an increased incidence of sex crimes. Pornography reinforces the impression that sex is a kind of entertainment or transactional service, rather than a part of private marital life, and the belief that the behavior seen in porn is common. It also promotes the normalization of sexual depravity and perversion.

In Japan, the porn industry has already been normalized as part of society, with supermarket racks full of adult magazines and comics and late-night television programs featuring porn actors. Pornographic actresses are packaged as teen idols and openly appear in the media. The Japanese porn industry has had a profoundly negative influence on all of Asia.

Even in predominantly Muslim countries, such as Egypt and Tunisia, the porn industry — forbidden by Islam — is in full swing, operating underground.

In many European countries, prostitution is legal, and many Europeans consider it a normal form of work. In 1969, Denmark became the first country to legalize pictorial pornography. Norway, which had some of the strictest limitations on pornography in Europe, legalized hardcore pornography in 2006. [19] The purchase of sex in Denmark can sometimes even be subsidized by the government. For instance, in order to protect “equal rights,” eligible disabled individuals can visit a brothel while the taxpayer foots the bill. [20] This type of thinking was advocated for early on by utopian socialist Charles Fourier in the nineteenth century.

China, with a society long characterized by its conservative family ethics and moral restraint, where even the discussion of sex was taboo, has also gotten caught up in the global wave of sexual degeneracy in recent decades. Of all the CCP’s policies, the most “successful” — far beyond the opening of the economy or political system — must be that of sexual liberation. In the space of thirty years, there has been a total transformation from “revolutionary discipline” to “sexual liberation.” Prostitution is rampant in China, with an estimate from the late 2000s claiming that the country had between twenty million and thirty million sex workers. [21] The more mistresses a wealthy businessman or corrupt official has, the higher his social status. China is thought of as the world’s factory, but it also exports a large number of prostitutes to countries and regions including Japan, Malaysia, the Middle East, the United States, Europe, and Africa. Estimates in 2018 suggest that there were 13,000 to 18,500 Chinese prostitutes in sub-Saharan Africa. [22]

Southeast Asian and South American countries are no different. Many cities have become major destinations for sex tourism, a practice that, while illegal, has become so rampant it's contributing to economic growth.

The most direct consequence of a society flooded with pornography and prostitution is the destruction of the family and marriage. Porn in particular has come to be called "the quiet family killer." [23] Viewing pornography causes disinterest in healthy family relationships while feeding desire and lust, which creates sexual urges that often can only be satisfied through extramarital affairs or other means, including violent or criminal acts.

During a 2005 Senate hearing, Jill Manning presented a poll of divorce and matrimonial lawyers that showed 56 percent of divorce cases included one partner who had "an obsessive interest in pornographic websites." [24] During the annual meeting of the American Sociological Association in 2016, a research paper that was presented showed a doubling in instances of divorce among marriages in which one party started watching pornography versus marriages of non-porn-consumers. The research showed that if the husband started watching porn, the divorce rate increased from 5 percent to 10 percent, while if the wife started watching porn, the divorce rate increased from 6 percent to 18 percent. The younger the individual, the more likely the divorce. [25]

Before the 1950s, virtually all traditional cultures of the world viewed sex before marriage as indecent and in contravention of the commandments that the divine left to mankind. Both social pressure and public opinion acted to suppress such activities. If a young man and woman conceived a child before marriage, they would be expected to take responsibility, get married, and raise the child together as a family. At the time, the majority of people believed that if a man got a woman pregnant, the decent thing to do was to marry her. [26] If one made a mistake, one would be expected to take responsibility for it.

However, with moral decay and the rise of sexual liberation since the 1960s, out-of-wedlock pregnancies have drastically increased. All this took place right as the porn industry began to have a greater impact on public consciousness. In 1964, in most countries in the Organisation for Economic Co-operation and Development, birth outside of marriage was typically less than 10 percent; by 2014, it was more than a third. In the United States, out-of-wedlock births averaged 40 percent in 2014, reaching 71 percent among African-Americans. Among the world's 140 million newborns in the year 2016, around 15 percent, or 21 million, were born outside of marriage. [27]

Single-parent families, out-of-wedlock pregnancies, and divorce are often closely associated with poverty. Such families, in turn, increase the burden on the social welfare system.

d. Video Games

Many children today spend countless hours playing video games. Game developers make the games increasingly realistic, dynamic, and interactive. They're also increasingly violent and erotic. Children and adults alike are easily addicted to gaming, which has become a major issue for parents, schools, and even the government.

Video games are now a form of popular culture that follows people from childhood to adulthood, but what sort of culture is it? It is a culture of destruction, no different from drugs. Those who are addicted to video games can't see the drawbacks in a sober and objective manner. They simply think of the games as fun and interesting and won't give up as long as there is another level to advance to, another kill to make, or a new high score to set.

In addition, almost all video games today, from their gameplay and plot to aesthetic atmosphere, are about violence and killing, or contain erotic content or cold-bloodedness. Simply put, the messages conveyed appeal to the demon nature in humankind. All of this is inappropriate and harmful for teenagers and young people. Delivering a sense of excitement from killing, destruction, violence, and fighting can desensitize young people by introducing them to unhealthy thoughts and behaviors, and can even contribute to some committing crimes.

Online games are even more addictive. In the past, games were used to pass the time when people were alone and felt bored. Nowadays, online gaming has become a competitive sport and a social activity in and of itself, especially for children. Because a large number of players interact in a game, they can quickly become enthralled in the game's virtual world.

Huge amounts of effort and capital are invested in such games, and kids who don't play them may be the odd ones out among their peers. Thus, almost against their will, parents feel forced to allow their children to join the online gaming community, then witness their children develop an addiction. Video games take up time that should have been used for study, outdoor activities, and normal socialization. Instead, children are turned into captives of video games.

Scholar Erik Hurst said he allowed his twelve-year-old son to play video games for only a couple of hours on weekends after finishing his homework. But if the child had been left to his own devices, he would have played almost nonstop, skipping showers and meals to keep gaming. [28]

Scholarly research has shown that video games come to occupy and dominate the leisure time of young people. Data suggests that young adults, especially those in lower income brackets and with lower levels of education, increasingly find happiness in video games, reducing the time they spend on their jobs and in the real world. [29] This is a common phenomenon in the United States and other developed countries.

Hurst has observed a trend in today's society in which video games lead young adults to refuse to enter the job market and instead rely on their parents to support them financially. It's unlikely that video games will help them earn a living, or that they'll be able to improve their skills or find better jobs. When these young people become parents, their children won't be able to rely on them for guidance. Video games have thus reached the point of undermining normal human life.

Video games are spiritual drugs. Unlike the manufacture of hard drugs such as heroin, which is illegal in most countries, video game development is a major industry. What are the consequences of this? As the companies produce these drugs that destroy the next generation, the countries that embrace gaming are sabotaging their own futures.

The emergence of the internet and mobile phones has opened up an even broader market for the video game industry. Research firm Newzoo, in its April 2018 Global Games Market Report, forecast that gamers around the world would spend \$137.9 billion on games in 2018, representing an increase of 13.3

percent from the previous year. More than half of all gaming revenue was projected to come from the mobile segment. Digital game revenues would make up 91 percent of the global market.

The report also predicted that the games market would maintain double-digit growth in the following several years. While the GDP growth rate in many countries is struggling in the single digits, the games industry continues to advance. Mobile gaming alone was expected to reach \$100 billion by 2021. The top three countries in the global games market, according to the report, would be China, the United States, and Japan, with China accounting for more than 25 percent of the total market. [30]

Traditional games, including sports and other outdoor activities, are limited by the natural environment, the weather, equipment, and physical strength, and players don't typically develop an addiction to them. Video games have no such restrictions. Players are invited and lured to immerse themselves in the virtual world of the game nonstop, going without sleep or breaks. This, on top of the fact that such games rarely have anything edifying to recommend them, means that those who play them come increasingly under the influence of negative factors.

e. The Culture of Violence

In America, from 1960 to 2016, the total population increased by 1.8 times, while the total number of crimes grew 2.7 times, and the number of violent crimes grew 4.5 times. [31]

According to author and criminologist Grant Duwe, in the fifty years before the 1966 University of Texas tower shooting incident took place, there were only twenty-five public mass shootings in which four or more people died. Since then, mass shootings have become more deadly. [32] From the Killeen mass shooting in Texas in 1991 that killed twenty-three, to the 2017 Las Vegas mass shooting that killed fifty-eight, the incidents have grown more shocking.

Terrorist incidents worldwide increased from 651 per year in 1970 to 13,626 in 2016, a twenty-fold increase. Since the September 11 terrorist attacks in 2001, the number of annual terrorist attacks had increased by about five times as of 2018. [33]

Many violent acts in the real world are manifestations of people's immersion in a culture of violence via mass media. Not only is the intense music of heavy metal full of violence, but the majority of entertainment, including film, television, and video games, depicts or is centered around violence. Many film and television productions portray the mafia, gangs, and pirates in a positive light, making these negative stereotypes look attractive and respectable, such that people not only no longer feel repulsed by them, but start to see crime and criminals as glorious.

The advent of video games gave people yet another channel for the glorification of violence, one that is interactive and allows the players themselves to employ violence within the virtual world. Instead of the unidirectional indoctrination of violence via film and television, players experience violence for themselves through these games, many of which contain scenes of decapitated heads, dismembered bodies, and blood spraying everywhere — all in excess of the normal boundaries of film and television.

In a study published in 2013, researchers analyzed movies that were produced between 1985 and 2012 and found that the amount of gun violence in PG-13 movies had tripled. [34] A follow-up study of films from 2013 through 2015 showed that this trend had continued. [35] In 2008, the Pew Research Center

reported that 97 percent of young people between the ages of twelve and seventeen played video games, and that two-thirds of them played the categories of games that tended to contain violence. [36]

Faced with the problem of increasing violence in society, experts, scholars, and the general public continue to propose theories and solutions, from stricter restrictions via laws and stronger law enforcement, to providing the public with psychological counseling. But such solutions are simply akin to cutting off the branches of a poisonous tree without tearing it out by the roots.

f. Decadent Fashion

On the surface of today's society, the various forms of strange attire, behavior, and other commonplace elements of popular culture all appear to be part of "freedom of expression" or the current "fashion trend," but, in fact, there is more to it. Tracing these phenomena to their source reveals their connections to the communist push against tradition and faith. Though these trends may encounter initial resistance from society, people simply become accustomed to them as time goes on and no longer find them strange, allowing these negative factors to become an accepted part of everyday life and culture.

For example, today's society is accustomed to women having short hairstyles. This was popularized by flappers in the West during the 1920s. Influenced by first-wave feminism and the sexual liberation movement (see Chapter Seven), flappers wore short dresses, cut their hair short, listened to jazz, wore thick make-up, drank alcohol, smoked cigarettes, and were casual about sex. Wearing their hair short was a way for them to express their disdain for traditional gender roles and their pursuit of female "emancipation."

After the hairstyle became popular, a well-known opera singer wrote: "Bobbed hair is a state of mind and not merely a new manner of dressing my head. ... I consider getting rid of our long hair one of the many little shackles that women have cast aside in their passage to freedom." [37]

During the Great Depression in the 1930s, this short hair for women gradually fell out of favor. However, in the 1960s, when rebellion from traditional norms became trendy again, short hairstyles for women made a comeback. Similarly, long hairstyles among men in contemporary times originated from the beatniks and hippies. [38] Although long hair for men can be traced back to ancient times, men in the West had worn their hair short in the decades since World War I, and the counterculture movement of the 1960s promoted long hair for men as a form of rebellion.

At first, mainstream society was highly resistant to young people dressing in an anti-traditional manner. Over time, people have become accustomed to anti-traditional trends, and in the views of progressives, this is due to an increase in social tolerance. In the traditions of the East and the West, however, differences between men and women were reflected not only in their physicality and in their different roles in society and the family, but also in their dress, hairstyle, speech, and mannerisms.

Along with disintegrating class distinctions in society, communism aims to eliminate the sexual distinctions between men and women. Similarly, the LGBT and feminist movements use the slogan of "equality" to blur gender differences in social and familial roles. Androgynous fashion trends further blur and reverse the differences in dress. These factors serve to pave the way for a wider social acceptance

of what have traditionally been considered deviant sexual practices and lifestyles, and further contribute to undermining traditional morality.

For thousands of years, moral standards in both the East and the West have clarified the difference between men and women, and the idea that male and female, like yin and yang, each have their respective roles. Communism reverses yin and yang, hoping to overturn traditional morality and pit individuals against each other in the name of liberation.

Given this agenda, it can be seen that although the various deviations in dress and fashion may superficially seem like mere developments and shifts in popular taste, they are actually meant to undermine human society. Much of modern fashion emphasizes lewdness, having originated in the counterculture movement of the 1960s. [39]

Another sign of cultural decadence is the groupie phenomenon, which was popular among young people and another byproduct of the counterculture. In the 1960s, as rock 'n' roll became popular in the West, groups of young girls obsessed with rock stars followed their performances and provided personal and sexual services for band members. These young women became victims of a fad. [40] Today, young people admire stars who promote confused sexual identities, including male celebrities who behave effeminately, and vice versa.

There is also the supposedly fashionable punk subculture. Similar to those in the hippie movement, punks rebel against tradition and promote nihilism. Most hippies were rebellious young people from traditional middle-class families, while punk is more typically the rebellion of lower classes against social traditions. [41] In order to express their thoroughly anti-traditionalist attitudes, punks often exhibit bizarre hairstyles and wear tattered clothes full of spikes and buckles. They dye their hair, get tattoos, pierce their bodies all over, and sometimes expose body parts that the average person would be inclined to keep hidden. Punk style provides inspiration for many of today's fashion trends.

Punks advocate hedonism, which is why one popular punk slogan is "live fast, die young, and leave a pretty corpse." This fully reflects the tragedy of lost faith in the divine and of being deceived into falling into the abyss of hedonism and materialism. Though such self-destructive nihilism ought to elicit alarm among individuals and society, most are too deeply immersed in contemporary pop culture to see it for what it is.

Deviant and twisted contemporary culture fills everyday life: the display of ghostly or demonic images on popular clothing or in music; the choice of ugly images for tattoos; grotesque children's toys and ornaments; literature, film, and television works full of demons, ghosts, and supernatural horror — media that are widely consumed by the public — and the destructive and nihilistic content found on the internet.

4. Recovering the Moral Foundations of Human Culture

Everyone has the right to pursue happiness — but with the right comes the responsibility to remain within moral parameters. Excessive pursuit of pleasure inevitably brings suffering, calamity, and sorrow.

The traditional culture of humanity doesn't forbid the reasonable satisfaction of desire. However, traditional culture teaches people to control their desires and choose a healthy lifestyle. It values harmony with nature, traditional labor, harmonious family relationships, a healthy civil society, and participation in self-rule and state management, as well as traditional arts, literature, sports, and entertainment. All of this brings happiness and satisfaction, benefiting the individual in body and mind, as well as society at large.

The ultimate goal of communism, however, is to destroy humankind. One of the steps in this process is the corruption of morality and the removal of the divine from human culture. Therefore, the goal is for popular culture and lifestyles to be infused with negativity and darkness. In the past few decades, just such a popular culture has been created in the East and the West. Self-centeredness, hedonism, and nihilism have become common, accepted, and even fashionable.

Sex, drugs, rock 'n' roll, and video games stimulate and magnify desires. Many indulge in these things to escape the misery and disappointment of life, but they never stop to reflect. These addictions only bring momentary satisfaction, followed by more pain and disaster. Drug abuse causes disease, death, and personality disorders; chaotic sexual relationships destroy the family, making people lose trust and warmth; and video games make people lose themselves in a false world. Addicts feel that they're in a carnival of fun, but in fact, they are simply being exploited by outside forces, as the only thing waiting for them is spiritual decay and physical death.

The same is true of societies and nations. When a large number of people are addicted to desire and pleasure, disaster is at hand.

The divine created humankind and gave every individual free will. People should not abuse their freedoms and continue walking the path of degeneracy. Instead, they should make good use of that freedom and choose to return to a traditional culture and way of life. The divine has always looked after and protected humankind. But whether people can return to the right path depends entirely on the choice of each individual.

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Chapter Fifteen: The Communist Roots of Terrorism

Table of Contents

- 1. Terrorism and Communist Revolution
- 2. How Communist Regimes Export Terror
- 3. The Communist Origins of Islamic Extremism
 - a. Sayyid Qutb: The Marx of Islamic Extremism
 - b. The Leninist Vanguard of Jihad
 - c. The Communist Core of Islamic Extremism
 - d. Qutb and the Rise of Terrorism
 - e. How Communism Has Victimized Ordinary Muslims
- 4. The Chinese Communist Party's Support of Terrorism
 - a. The CCP's Support of Yasser Arafat's Terrorist Activities
 - b. The CCP's Ties to Al-Qaeda
- 5. The Convergence of Terrorism and the West's Radical Left
- 6. Ending the Fundamental Cause of Terrorism
- References

1. Terrorism and Communist Revolution

Since the terrorist attacks of September 11, 2001, the Western public has become familiar with the global terrorist movement and its representatives. Less well-known, however, is the close relationship between terrorism and communism.

Communist ideology is rooted in hatred and struggle. It regards all aspects of the "old society," including its laws and morality, as the vestiges of an oppressive ruling class to be overthrown by any means necessary. Thus, the communist movement has made terrorism an important tool in its pursuit of power and in spreading its ideology around the world. The terms "terrorism" and "terrorist" were first recorded in 1795 as a reference to the Reign of Terror during the French Revolution, which laid the foundation for the communist movement (see Chapter Two). [1]

Vladimir Lenin relied on terrorism to bring the communists to victory in Russia. Marxist theorist Karl Kautsky, in his 1919 book *Terrorism and Communism*, gave a comprehensive overview of what would come to pass under the proletarian dictatorship that Lenin sought to establish. Reflecting on the violence of the French Revolution, Kautsky argued that Lenin's Bolsheviks had inherited the terrorist character of the Jacobins. [2]

Felix Dzerzhinsky, head of Lenin's Cheka secret police, said in 1918, "We stand for organizing terror — this frankly should be admitted." [3] The Cheka, short for All-Russian Extraordinary Commission, was active during the Russian Civil War, when the Bolsheviks competed with both the anti-communist White armies and rival socialist factions. It employed kidnappings, torture, assassination, and summary execution of "class enemies" on a large scale as part of Lenin's repressions, which became known as the Red Terror.

The Cheka sought to inflict maximal fear and pain on the enemies of the Bolsheviks. According to records and eyewitness accounts collected in *The Red Terror in Russia*, written in 1924 by Russian emigrant historian Sergei Melgunov, many of the Cheka's victims were selected because they were property owners or nobility. They would be paraded out of their homes at night, forced to disrobe, and then shot. The bodies of those murdered by the Cheka, including women, children, the elderly, and the clergy, often bore evidence of sadistic abuse — mutilation, burning, skinning, rape, decapitation, or even more hair-raising acts.

According to Melgunov, while the Cheka boasted about its slaughter, "the number of names published was a good deal smaller than the reality." [4] During the Red Terror, the Cheka alone is believed to have been responsible for the murder of tens of thousands or even hundreds of thousands of people.

The Soviet communist regime regarded Dzerzhinsky as a revolutionary hero. The Cheka was renamed many times before finally becoming the Committee for State Security (KGB), but its agents were always informally known as "chekists." From Dzerzhinsky's death in 1926 to 1990, the square in front of Lubyanka — the headquarters of the KGB — bore his name. In the 1940s, a statue of him was erected in the square, where it stood until being torn down in 1991. [5]

Following the establishment of the Soviet regime, the same pattern of red terror was repeated by communist revolutionary movements around the world. As discussed in previous chapters of this book, Marxist-Leninist regimes have, without exception, relied on terrifying brutality to seize and maintain power. Violence and murder are but one component of communism's terrorist agenda. Even more destructive is how communism uses political and religious fervor to indoctrinate people with Communist Party culture, planting the seeds of deceit, hatred, and violence to be passed from generation to generation.

Today, terrorism comes primarily in three forms: state terrorism under communist regimes; terrorist activity carried out abroad by agents of communist regimes with the aim of spreading violent revolution; and fundamentalist Islamic extremism, which in fact owes much of its ideology and methods to communism.

2. How Communist Regimes Export Terror

While inflicting mass terror and suffering upon their own people, communist regimes support terrorist organizations abroad for the purpose of fomenting revolution or destabilizing rival states.

During the Cold War, the Soviets actively supported a wide range of terrorist activities on a global scale. The Chinese communist regime also has supported terrorist insurrections abroad, spreading Maoist

theories of revolution and crafting alliances with terrorist organizations, as well as rogue regimes that are major sponsors of terrorism.

Stanislav Lunev, a former officer in the Soviet military's Main Intelligence Directorate who defected to the West, said that the directorate was a primary mentor for terrorists around the world. [6] Many extremist groups that have staged anti-US attacks had ties with the Soviet security agency, the KGB. These include organizations like the Popular Front for the Liberation of Palestine (PFLP), the Japanese Red Army, the Red Brigades of Italy, the Red Army Faction in West Germany, or various guerrilla groups in South America.

The most influential form of modern terrorism, however, is the radical Islam nurtured by the Soviet bloc as a means of destabilizing the Muslim world.

In the first half of the twentieth century, the Middle East belonged to the Western colonial sphere. As peoples in the region gained independence, the Soviet Union took the opportunity to boost its influence among them. Today, the Middle East finds itself in a complex and chaotic situation resulting from the contradictions between Muslim denominations, the Arab-Israeli conflict, the Cold War, the politics surrounding oil, and the clash of cultures between the West and Islam.

As mentioned in Chapter Five, Ion Mihai Pacepa, the former lieutenant general and acting chief of communist Romania's foreign intelligence service, became the highest-ranking defector from the Soviet bloc when he escaped to the United States in July 1978. In his article "Russian Footprints," Pacepa revealed substantial knowledge about communist support for terrorism in the Middle East. [7] He quoted Aleksandr Sakharovsky, the head of Soviet foreign intelligence, as saying, "In today's world, when nuclear arms have made military force obsolete, terrorism should become our main weapon." Eighty-two aircraft hijackings were carried out in 1969 alone. Many of them were the work of the Palestine Liberation Organization (PLO) with support from the Soviets and Chinese communists. Pacepa recalled that when he visited Sakharovsky's office, he saw "a sea of red flags" dotting a world map. Each flag represented an aircraft hijacking. Sakharovsky told Pacepa that the tactic of hijacking was his own invention.

The concept of "Islamic socialism" began to take hold during the Cold War, when the Soviet Union supported Arab states against Israel. Representatives included Yasser Arafat, who led the PLO from 1969 until his death in 2004, and Gamal Abdel Nasser, who served as Egypt's second president from 1956 until his death in 1970. The PLO, which was supported by the Soviet Union and the Chinese Communist Party (CCP), engaged in widespread terrorist activities.

Between 1968 and 1978, the Romanian security forces made weekly air deliveries of military supplies to Palestinian terrorists in Lebanon. Archives from the East German government show that in 1983, the East German foreign intelligence agency sent \$1,877,600 worth of ammunition for Kalashnikov assault rifles to Lebanon. Czechoslovakia provided Islamic terrorists with 1,000 tons of Semtex-H, an odorless plastic explosive.

In the early 1970s, Yuri Andropov, then-head of the KGB and later general secretary of the Soviet Communist Party, began a covert, meticulously planned propaganda campaign to sow the seeds of anti-Semitic and anti-American hate throughout the Arab and Islamic world. Pacepa and coauthor Ronald Rychlak, in their book *Disinformation*, called Andropov the "father of a new disinformation era." [8]

3. The Communist Origins of Islamic Extremism

While the Soviets and Chinese communists funded many terrorist organizations in the Middle East, actually introducing communism in areas with deeply held religious beliefs proved a steep challenge. The Soviet Union's efforts to directly export socialist revolution to the Muslim world met with mixed and often temporary results.

While there were multiple Soviet-aligned states in the Middle East, only South Yemen and Afghanistan were under communist rule for varying lengths of time during the Cold War. In 1979, the Soviet Union launched an invasion of Afghanistan and occupied the country for ten years in an attempt to prop up the communist regime it had recently helped rise to power. In 1989, the Soviets gave up and withdrew from the country.

However, while communism itself failed to establish control over the Muslim world, it did much to influence the creation and development of contemporary Islamic extremism. Following the 9/11 attacks, the threat of Islamic extremism gained prominence, with the actions of Osama bin Laden and his al-Qaeda terrorist group becoming front-page news. But the ideological source of bin Laden's Islamic extremism can be traced back to a man who has been described as the Karl Marx of radical Islam. [9]

a. Sayyid Qutb: The Marx of Islamic Extremism

At first glance, it may seem far-fetched to suggest a relationship between communism and radical Islam, given that Muslims believe in Allah and the prophet Mohammed, while communism is atheistic and aims to eradicate faith in religions. In fact, the theory and methods of modern Islamic extremism are closely linked to Marxism-Leninism.

The pioneer of radical Islam and modern jihad was Sayyid Qutb, an Egyptian liaison for the local Muslim Brotherhood to the Communist International and the Egyptian communist party. [10][11] Qutb's ideas were steeped in communist logic and rhetoric. Born in 1906, Qutb studied socialism and literature in the 1920s and 1930s. He studied abroad in the United States for two years in the late 1940s and joined the Muslim Brotherhood after his return to Egypt. [12]

Qutbism can be described as the pursuit of violence to destroy the old society dominated by "jahiliyyah." As a religious term, jahiliyyah means ignorance of religious truth, and it originally referred to society before the spread of Islam. Qutb called upon Muslims to lay down their lives in the struggle against jahiliyyah, which would supposedly usher in humanity's liberation. To articulate his ideas on this struggle, Qutb reinterpreted both the meaning of jahiliyyah and the Islamic concept of jihad.

Upon mention of jihad, many immediately think of "holy war," but in Arabic, jihad simply means to struggle or to fight. In mainstream Islam, it can be taken to mean internal conflict (self-perfection) or defensive jihad. [13] Qutb, however, extended this definition to include proactive and unbridled use of violence in the "holy war" of jihad and laid out its theoretical foundations. [14] Qutb's philosophy held that any social system that abided by secular laws or ethics was an anti-Islamic jahiliyyah. He saw jahiliyyah as the greatest obstruction for both Muslims and non-Muslims, preventing them from fulfilling Islamic values and law. Even a society that claimed itself Muslim could still be jahiliyyah. Qutb

considered the Egyptian social system in which he lived to be one in which jahiliyyah was dominant, so he believed it must be overthrown. [15]

This interpretation of jihad and jahiliyyah mirrors the Marxist philosophy of struggle along class lines. Qutb claimed that the old society of jahiliyyah had been forced on people and, in the process, had robbed them of their freedom. These enslaved people — analogous to the working class in Marxism — had the right to wage jihad to overthrow the oppression of jahiliyyah. Qutb advocated jihad as the means of liberation for all mankind, Muslim as well as non-Muslim. [16] When Qutb's writings were published, many mainstream Muslim leaders thought he had gone too far and condemned his ideas as heresy. [17]

Qutb had long had contact with Nasser, leader of the socialist-leaning Free Officers Movement and later the long-serving president of Egypt. In 1952, Nasser launched a military coup overthrowing the Muhammad Ali dynasty, Egypt's pro-Western monarchy. It is said that this socialist-revolutionary coup was planned by Qutb and the Muslim Brotherhood together with Nasser. However, while Qutb hoped Nasser would establish an Islamic regime, Nasser instead took the path of secularization and in 1954 began suppressing the Brotherhood.

Qutb and the Brotherhood prepared to assassinate Nasser, but the plot failed, and Qutb was imprisoned. He was severely tortured during his first few years in prison, but as conditions relaxed, he was allowed to write. Qutb wrote his two most important works while in prison — *In the Shade of the Qur'an* and *Milestones*. These two books, covering his views on the Qur'an, Islamic history, Egypt, and Western society, laid out in full his advocacy of anti-secular, anti-Western extremism. At one point, Qutb was released from prison, but stayed in Egypt and was jailed again. In 1966, he was convicted and hanged for his involvement in the conspiracy to assassinate Nasser. Qutb walked proudly up to the gallows and toward becoming a religious martyr.

Ayman al-Zawahiri, the leader of al-Qaeda following the death of bin Laden, believed Qutb's execution was what ignited the fire of jihadi extremism. [18] Islamic extremists often cite Qutb's teachings and regard themselves as his "intellectual descendants," as observed by William McCants, counter-terrorism expert and former fellow at West Point Military Academy's anti-terrorism center. [19] Middle East expert Hassan Hassan, in a 2016 report on the Islamic State, quoted a saying popular among ISIS supporters about how the terrorist group's essential doctrine was formed: "The Islamic State was drafted by Sayyid Qutb, taught by Abdullah Azzam, [and] globalized by Osama bin Laden." [20]

b. The Leninist Vanguard of Jihad

Another Marxist concept Qutb borrowed was that of "false consciousness," which refers to the ordinary masses' acceptance of the ruler's ideals and culture. The concept holds that this prevents the masses from perceiving their own oppression and overthrowing capitalism in favor of socialism. According to Qutb, those living under jahiliyyah don't realize they are slaves, which is why they do not engage in jihad to emancipate themselves. [21]

One of Lenin's major works is a pamphlet titled with the question *Chto Delat'?* (or in English, *What Is to Be Done?*) in which he argues that the working class will not become conscious of the need for

communism unless led to it by an elite group of revolutionaries. Faced with the same question in his crusade against jahiliyyah, Qutb looked to Lenin for his answer.

Qutb's writings are replete with vocabulary familiar to students of Marxism-Leninism, such as "vanguard," "state," "revolution," and the like. The situation and challenges Lenin faced at the time of writing the pamphlet mirror the circumstances faced by Qutb as he formulated his own radical ideology. Lenin placed all hope for a successful revolution on a proletarian vanguard party — a highly disciplined elite organization charged with overseeing the revolution and guiding the masses — and derided the notion that communism could succeed if its agents merely operated in society at large. Qutb copied this theory and replaced the Leninist political party with Islamic extremist organizations.

Lenin, in his emphasis on the organization and the vanguard concept, identified a clear distinction between spontaneity and consciousness, and introduced the idea of party-building. According to Lenin, with only spontaneous action, workers can only make superficial demands, such as pay raises and eight-hour work days, as they lack the consciousness needed to liberate humankind. Lenin believed that external vanguards (usually comprising bourgeois intellectuals, who have the privilege of education) are needed to incite and indoctrinate the workers, so that the workers come to believe that revolution is their only way out and that only by liberating all of humankind can they themselves be liberated. In order to fully realize the vanguard, a tightly knit political party is needed to arrange their activities and provide them with opportunities for underground work as professional revolutionaries. [22]

Glenn E. Robinson, an associate professor at the Naval Postgraduate School in Monterey, California, and a research fellow at the Center for Middle Eastern Studies, University of California–Berkeley, said of radical Islam: "Modern jihadism is distinctively Leninist. Although for obvious reasons jihadi ideologues do not cite Lenin as an inspiration, their concepts and logic, especially Sayyid Qutb's, betray this influence. Having been educated in Egypt in the 1940s, Qutb would certainly have been exposed to Lenin's writings. Two key concepts from Qutb come straight from Lenin: jama'a (vanguard) and manhaj (program). ... Lenin's insistence on the centrality of the vanguard's having a detailed and coherent program for undertaking and then consolidating the revolution was likewise echoed, with an Islamic tone, in Qutb's writings."

Drawing from the essence of Leninism, Qutb advocated for the organization of a Muslim version of the Leninist vanguard party. "Qutb made precisely the same argument for the Muslim world," Robinson wrote. "The vast majority of Muslims were too caught up in and corrupted by the system of unjust and anti-Islamic rule to know how and when to take up arms against the state. A dedicated vanguard of jihadi cadres was needed to organize direct action against the state." [23]

This vanguard, which consists of extremists, or what Qutb called "true Muslims," has the revolutionary mission of liberating all Muslims and the whole of human civilization. The vanguard must strike hard on false Muslims, follow Islamic ideology as determined by Qutb's interpretation, establish a new nation based on this Islamism, and use violence to impose Islam on the rest of the world.

In addition to the Leninist vanguard, Qutb's theory also includes utopian ideas like "social equality" and the elimination of classes. [24] Such points echo the stated aims of communism.

After Qutb's death, his brother Muhammad Qutb continued to publish his writings. The book *Ma'arakat ul-Islam war-Ra'samaaliyyah*, published in 1993, again highlights Qutb's communist inspirations. Qutb blatantly states that Islam is a "unique, constructive, and positivist 'aqidah' [creed], which has been

moulded and shaped from Christianity and communism together, [with a] blending in the most perfect of ways and which comprises all of their (i.e., Christianity's and Communism's) objectives and adds in addition to them harmony, balance and justice." [25]

c. The Communist Core of Islamic Extremism

Class struggle is another Marxist idea central to Islamic extremism. Marx spent his whole life trying to incite conflict between the proletariat and the bourgeoisie to the point of no return so as to then "solve" the conflict through revolution. Islamic extremists operate in much the same way.

Destroying the World Trade Center in Manhattan did not in itself do anything to help realize the united Muslim world that Qutb envisioned, but it served as a means of exacerbating the conflict between the Western and Muslim worlds. Terrorist attacks were meant to incite backlash in the West against Muslims, which would, in turn, incite Muslims to carry out more attacks. [26] The extremists' methods mirror Marx and Lenin's promotion of conflicts between the proletariat and the bourgeoisie in order to create the conditions needed for launching revolution.

Qutb's theories bear a far greater resemblance to communism than to traditional Islam. While the Islamic extremists profess to have a religious opposition to communism, they in fact absorbed the pure essentials of communist revolutionary doctrine. As journalist Chuck Morse has noted: "The real enemy confronting the free world remains Communism. ... [R]adical Islam is nothing more than Communism cloaked in the traditional garments of Islam. The same Communist enemy that subverted Europe ... took root in the Islamic world and transformed large segments of the Islamic elite." [27]

Finnish political historian Antero Leitzinger believes that modern terrorism was born during 1967 and 1968, developing in concert with the international communist movement. As radical student movements ran amok in the 1960s, students from Muslim countries who studied in the West were connected to leftist thought and brought concepts such as violent revolution back home with them. [28]

In 1974, Abdallah Schleifer, a Muslim convert who later became a professor in media studies at the American University in Cairo, met Zawahiri, the future leader of al-Qaeda. Zawahiri, who was studying medicine at Cairo University at the time, boasted that Islamic extremist groups had recruited the most members from elite institutions such as medical and engineering schools. Schleifer said that these institutions had high concentrations of young Marxists during the 1960s, and that radical Islam was simply a new trend in student rebellion. Schleifer told Zawahiri: "Listen, Ayman, I'm an ex-Marxist. When you talk, I feel like I'm back in the Party. I don't feel as if I'm with a traditional Muslim.'" [29]

Curiously, many observers associate Islamic extremism with fascism (Islamofascism) and, for various reasons, fail to mention its communist origins. Fascism is a form of national socialism, and socialism is the first stage of communism, as Lenin and others have said. Communism is international in scope, aiming for communist revolutions around the world. When considering Islamic extremism in terms of its overall approach and doctrine, it becomes apparent that it has more in common with communism.

d. Qutb and the Rise of Terrorism

Qutb's writings influenced many young Arabs, including Palestinian scholar and co-founder of al-Qaeda Abdullah Yusuf Azzam. [30] The 9/11 Commission Report both referred to Azzam as "a disciple of Qutb" and outlined Qutb's influence on bin Laden's worldview. [31]

Muhammad Qutb, Sayyid Qutb's younger brother, was one of the primary transmitters of Qutb's views. Muhammad Qutb became a professor of Islamic studies in Saudi Arabia, and he was responsible for editing, publishing, and promoting his late brother's theories. Bin Laden regularly attended Muhammad Qutb's weekly public lectures and read Qutb's books.

Zawahiri said that when he was a youth, he repeatedly heard from his uncle about how great Qutb was and how he had suffered in prison. [32] In 1966, the year that Qutb was hanged, a fifteen-year-old Zawahiri helped form an underground cell that aimed to overthrow the government and create an Islamist state. Zawahiri wrote in his memoir: "The Nasserite regime thought that the Islamic movement received a deadly blow with the execution of Sayyid Qutb and his comrades. ... But the apparent surface calm concealed an immediate interaction with Sayyid Qutb's ideas and the formation of the nucleus of the modern Islamic jihad movement in Egypt." [33] Later, Zawahiri joined the Egyptian Islamic Jihad group, formed in the 1970s, and became bin Laden's adviser, as well as an important member of al-Qaeda, eventually taking over the leadership after bin Laden's death.

In the Sunni Muslim world, Qutb is the most prominent radical thinker. [34] Virtually all the major concepts and ideological innovations of the Sunni jihadi groups can be found in his works. [35] Although the various jihadi groups may differ in form, they all use violence to realize their political aims under the banner of Islam. [36]

The 1981 assassination of the Egyptian President Anwar Sadat by the Egyptian Islamic Jihad and the attacks by Egyptian terrorist group al-Gamma al-Islamiyah in the 1990s against government officials, secular intellectuals, Egyptian Christians, and tourists were all steps in the campaign to bring about Qutb's vision. [37]

The radical jihadi groups that pursue Qutb's ideology are categorized as Salafi-jihadi terrorists. In 2013, there were nearly fifty Salafi-jihadi groups worldwide, with most based in North Africa and the Levant, according to a report by the US-based Rand Corporation. [38] Robert Manne, author of the book *The Mind of the Islamic State: ISIS and the Ideology of the Caliphate*, called Qutb "the twentieth-century father of the political movement now called Salafi jihadism" and a forerunner of the ISIS terrorist group, adding that while Qutb was not directly responsible for ISIS, "he posted the first milestone on the road that would eventually lead there." [39]

Among the various extremist Islamic organizations in existence, although they lack a united vision and are given to ideological infighting, there is one trait common to the overwhelming majority of them: They have essentially inherited Qutb's aggressive form of jihad — communist revolution in a different form.

e. How Communism Has Victimized Ordinary Muslims

Although extremist groups operate in the name of Islam, the biggest casualty is Muslim society. This is because the true motivation behind terrorism — like that of communism — is a desire for killing and destruction, whatever the superficial excuses.

The 2017 report *Islam and the Patterns in Terrorism and Violent Extremism*, published by the Center for Strategic and International Studies, states that “almost all of the human impact of extremist attacks is Muslims killing or injuring fellow Muslims.”

According to the report, a “total of 83% of the [Islamic extremist] attacks and 90% of the deaths occurred in solidly Islamic countries,” as did the vast majority of suicide attacks carried out on foot or using vehicles. “If one looks at the five worst perpetrator movements in the world in 2016, four are ‘Islamist’ extremist. A total of 88% of 2,916 attacks and 99% of 14,017 deaths that resulted from the top five perpetrators were caused by Islamic extremist groups.” [40]

The State Department’s *Country Reports on Terrorism 2018* records a total of 8,093 terrorist attacks that occurred in the world that year, causing 32,836 total deaths. Attacks were overwhelmingly likely to take place in Muslim-majority countries and areas: “In 2018, terrorist incidents occurred in 84 countries and territories. About 85 percent of all incidents were concentrated in three geographic regions: the Middle East, South Asia, and sub-Saharan Africa.

In order, Afghanistan, Syria, Iraq, India, Nigeria, Somalia, Philippines, Pakistan, Yemen, and Cameroon experienced the greatest number of terrorist incidents in 2018. Incidents in these 10 countries accounted for 71 percent of the overall total number of incidents and 81 percent of all fatalities from terrorist incidents.” [41]

By contrast, terrorist attacks in Western countries resulted in far fewer deaths. A 2019 report by the Cato Institute stated that foreign-born terrorists in the United States caused 3,037 of the 3,518 murders caused by terrorists in the United States from 1975 through 2017. This number includes the 2,979 people killed by the hijackers who carried out the 9/11 attacks. [42]

4. The Chinese Communist Party’s Support of Terrorism

The CCP has long supported terrorist activities abroad, including those of Palestinian terrorist leader Arafat. One of the first to apply the tactic of hijacking commercial airliners, Arafat targeted US forces and later became an inspiration for bin Laden.

a. The CCP’s Support of Yasser Arafat’s Terrorist Activities

In 1959, Arafat started the Palestinian National Liberation Movement, also known as Fatah, and in 1988, he declared Palestine an independent state. Until his death in 2004, Arafat was the leading figure of various Palestinian militant organizations. He was also a favorite of the CCP, having visited China

fourteen times and met with many Chinese communist leaders, including Mao Zedong, Zhou Enlai, Deng Xiaoping, and Jiang Zemin.

In 1964, Arafat established al-'Asifah ("The Storm"), the military wing of Fatah, after which he immediately went to Beijing to meet with Chinese Premier Zhou Enlai. Zhou reminded Arafat to pay attention to strategy and not to use counterproductive slogans such as those calling for the complete destruction of Israel. [43]

In addition to providing weapons and financial support, Beijing often guided Palestine on how to wage conflict with the United States and Israel while expanding its influence internationally. The CCP also invited Palestinians to receive training in China.

In January 1965, Arafat declared war on Israel in north Palestine using his guerrilla organization, and the PLO set up an office in Beijing that May. The People's Republic of China (PRC) afforded the PLO office diplomatic treatment and openly supported the PLO in various international arenas.

In November 1988, when Arafat announced the independence of the Palestinian state, Beijing immediately acknowledged it and established diplomatic relations.

Arafat and then-CCP General Secretary Jiang Zemin visited each other in 2000 and 2001, a time in which large-scale bloody conflicts broke out between Palestine and Israel. Israel repeatedly condemned Arafat for his role in the violence. With the CCP's support, Arafat was able to contend with the United States and Israel while further destabilizing the Middle East.

The PLO's member organizations were involved in various open and underground militant terrorist activities. They claimed that violent revolution was the only way to liberate the country, an ideology that follows the same doctrine as communist movements. Arafat was very close to the leadership in communist countries and met with members of the Socialist International. Fatah was an observer in the Party of European Socialists.

In 1970, the PLO carried out an assassination attempt on Jordan's King Hussein bin Talal and a failed coup of the Jordanian government. In September that year, the PLO hijacked five commercial planes — four bound for New York and one for London — in what is known as the Dawson's Field hijackings. One terrorist claimed that hijacking a plane had a greater effect than killing a hundred Israelis in battle.

In 1972, the terrorist group Black September, a militant faction of Fatah, massacred eleven Israeli athletes during the Olympic Games in Munich. One of the terrorists was Ali Hassan Salameh, security chief of Fatah and one of Arafat's most trusted lieutenants. In addition to the Israelis killed in the attack, a West German police officer also died. [44]

The United States and Israel named Arafat as the instigator behind a number of terrorist attacks in the Middle East. In 1987, the White House designated the PLO as a terrorist organization and closed the PLO's Palestine Information Office in Washington.

b. The CCP's Ties to Al-Qaeda

For the vast majority of people around the world, the 9/11 attacks were a shocking tragedy. But in mainland China, from internet forums and chat rooms to university cafeterias, large numbers of people

rooted for the terrorists, with comments such as “Good job!” and “We strongly support the acts of justice against the United States.” According to a survey of 91,701 people on NetEase, a major Chinese internet company, only 17.8 percent of respondents expressed strong opposition to the terrorist attacks, while a majority of people chose “opposition to the United States” or “the best is yet to come” in regard to the tragedy. [45]

The Chinese who cheered 9/11 had no relation to bin Laden or radical Muslims in terms of ethnicity, religion, or heritage, but the roots of their toxic thinking were the same. Like the Islamic extremists in their “holy war” waged against both the non-Islamic world and “false” Muslims said to be deluded by jahiliyyah, the CCP has spent seventy years poisoning the Chinese people with hatred of “class enemies” and indoctrinating them with twisted Communist Party culture.

For the CCP, the commonalities of Islamic extremism and communism go beyond mere ideological overlap. The CCP maintained close ties with the Taliban and al-Qaeda after the Taliban seized power in Afghanistan, as well as during the time the Taliban provided protection for bin Laden. In 1998, after the United States attacked al-Qaeda bases with cruise missiles, the Chinese regime allegedly paid bin Laden \$10 million for any unexploded missiles, presumably to steal the technology. [46] [47]

At the same time, the CCP continued to provide sensitive military technology to state sponsors of terrorism. At the end of 2000, the UN Security Council proposed sanctions on the Taliban to force it to close bin Laden’s terrorist training camps located on its territory, but the PRC abstained from the vote. Instead, it sent military personnel to support the Taliban immediately after the United States began airstrikes in Afghanistan.

After 9/11, American intelligence officials reported that ZTE and Huawei, China’s two military-linked tech companies, were helping the Taliban military establish a telephone network in Kabul, the capital of Afghanistan. [48] On the day of the 9/11 attacks, Chinese and Taliban officials signed a contract to expand economic and technical cooperation. [49]

In their 1999 book *Unrestricted Warfare*, two Chinese military officers discussed a hypothetical second attack on the World Trade Center in New York, following the 1993 failed bombing attempt, noting that it would open up a complicated dilemma for the United States. The authors also named al-Qaeda as an organization with the ability to carry out such an operation. [50] Whether or not the CCP had knowledge of 9/11 before it happened, the regime’s concept of “unrestricted warfare” provided theoretical guidance for bin Laden’s future operations.

Additionally, in 2004, it was revealed that Chinese intelligence agencies used shell companies in financial markets around the world to help bin Laden raise funds and launder money. [51]

The communist camp faced total collapse with the fall of the Berlin Wall, and the CCP was left to face tremendous pressure from the free world on its own. Just as the United States and the free world began to focus their attention on condemning communist tyranny, 9/11 took place.

Priorities changed dramatically, and the War on Terror began instead. This gave the CCP a reprieve and allowed communism to expand once again.

The menace of radical Islamic terrorism compelled the United States to divert its resources and attention away from the continued threat of communism, preventing the free world from confronting the unprecedented abuses of the CCP. While the Western world waged war in the Middle East, a large-

scale transfer of wealth quietly took place between China and the United States, allowing another communist superpower to rise where the Soviet Union had fallen.

5. The Convergence of Terrorism and the West's Radical Left

After 9/11, radical Western leftist intellectuals cheered the event and defended the perpetrators. Days after the attacks, an Italian playwright and Nobel laureate in literature said, "The great speculators wallow in an economy that every year kills tens of millions of people with poverty — so what is 20,000 dead in New York?" [52] A professor at the University of Colorado–Boulder characterized those who had died in the World Trade Center as "little Eichmanns" (referring to one of the architects of the Nazi Holocaust), saying the victims were part of the "technocratic corps at the very heart of America's global financial empire" and implying that the attacks were a just punishment. [53]

On February 11, 2003, a month before the United States attacked Iraq, bin Laden released an audio recording through Al-Jazeera Television, saying that "there will be no harm if the interests of Muslims converge with the interests of the socialists in the fight against the crusaders," and calling on people to fight against the US military in the streets. [54]

Hoping to prevent the United States from carrying out military operations in Afghanistan and Iraq, and later to hamper its efforts in the War on Terror, various radical left-wing forces launched a large-scale anti-war protest movement. Most members of the prominent anti-war organization ANSWER (Act Now to Stop War and End Racism), founded in 2001, are socialists, communists, and leftists or progressives. Many of its founders had ties with the International Action Center and the Workers World Party, a communist radical organization aligned with the North Korean regime. ANSWER is thus a front-line force aligned with Stalinist communism. Also participating in the anti-war movement was Not in Our Name, a front organization of the Revolutionary Communist Party, which is a Marxist-Leninist party linked to the Chinese communist regime. [55]

In his 2004 book *Unholy Alliance: Radical Islam and the American Left*, American scholar David Horowitz described the nefarious connection between radical leftists and Islamic extremists. According to his analysis, the radical Left around the world has served to indirectly defend Islamic jihadis. [56]

During a meeting with Hezbollah officials, a prominent leftist professor said that the United States was "one of the leading terrorist states." [57] An assistant professor of anthropology at Columbia University told a crowd of about 3,000 students that he "personally would like to see a million Mogadishus." [58] In the 1993 Battle of Mogadishu, alleged al-Qaeda-trained fighters killed eighteen US special forces soldiers. The professor also expressed hope that American soldiers would kill each other.

Some left-wing figures have aided terrorists directly. In 1995, Omar Abdel-Rahman was convicted for conspiring to carry out the 1993 World Trade Center bombing. One of his defense lawyers, Lynne Stewart, was sentenced to prison in 2006 for helping to smuggle messages from Abdel-Rahman to his followers in the Middle East that told them to continue their terrorist activities. Stewart became a political idol for the Left and was repeatedly invited to lecture at college campuses. [59]

Standing with terrorists against Western democratic society is part of the radical Left's long march to destroy and take over Western society from within. The Left is willing to use any method that helps it achieve this goal. At a deeper level, though Western leftist ideology has no superficial relationship with Islamic extremism, their common roots lie in the hatred and struggle of the communist spectre.

6. Ending the Fundamental Cause of Terrorism

From the Paris Commune and Lenin's institutionalization of violence to the CCP's state-sponsored persecutions, communism has always used terrorism to achieve its aims. Terrorists use violence to throw society into disorder, and use fear to bring people under their control. They violate the moral values held universally across humanity in order to achieve their ends.

The roots of communism can be seen in the core ideas and methods of modern terrorist groups, as it is communist ideology that provides a theoretical framework for their evil values.

Moreover, beyond the territory controlled by communist regimes, communism has manipulated a variety of groups and individuals to carry out terrorist acts, sowing chaos around the world and throwing up a diversionary smokescreen to confuse and misdirect its enemies.

Radical Islamic terrorism has taken the spotlight in international conflict since the end of the Cold War. However, as the United States and its allies became embroiled in costly and protracted military campaigns in the Middle East, the Chinese communist regime quietly worked to become a superpower capable of challenging the free world. The chaos that prevailed in the Middle East and elsewhere distracted Western governments and the public from the resurgent threat of communism, as well as the unprecedented crimes against humanity being committed by the CCP despite greater economic and cultural ties with the West.

Founded on hatred and struggle, communism is the fundamental cause of terrorism around the world. While the media focuses its attention on terrorist attacks that target Western society, the vast majority of those killed by Islamic extremists are ordinary Muslims living in Islamic countries. Similarly, the more than 100 million deaths caused by communism were nearly all of the victims living under communist regimes.

Until the toxic roots of communism are dug out, humankind will not enjoy a single day of peace. Only by recognizing the role of communism in the terrorist activities that plague our world, and by standing on the side of traditional moral values and faith, can this menace be defeated and the "global war on terror" be brought to an end.

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Chapter Sixteen: The Communism Behind Environmentalism

Table of Contents

Introduction

1. Communism and the Environmental Movement

- a. The Three Stages of Environmentalism
- b. The Marxist Roots of Environmental Movements
- c. Ecological Marxism
- d. Ecological Socialism
- e. Making Green the New Red
- f. Manipulating the Rhetoric of Environmentalism
- g. Ecoterrorism
- h. Greenpeace: Not a Peaceful Story

2. Climate Change

- a. The Suppression of Opposing Voices
- b. 'Consensus' in Climate Science

2. Climate Change (continued)

- c. Establishing Dogma in the Scientific Community
- d. Propaganda and Intimidation

3. Communist Environmentalism

- a. Blaming Capitalism
- b. The Religionization of Environmentalism
- c. Political Infiltration: Building a World Government

4. Finding a True Solution to the Environmental Crisis

References

Introduction

The Creator provides the conditions for human life and all things on earth. Traditional cultures emphasize the benign, symbiotic relationship between man and nature. As the ancient Chinese philosopher Dong Zhongshu wrote in *Luxuriant Dew of the Spring and Autumn Annals*, "Everything on earth was created for the benefit of man." [1] At the same time, people must maintain respect for nature, following the principles of heaven and earth.

In traditional Chinese philosophy, there is a balance between everything, as well as the imperative to avoid doing harm. The Confucian Doctrine of the Mean states: “Moral laws form one system with the laws by which heaven and earth support and contain, overshadow and canopy all things. ... It is this same system of laws by which all created things are produced and develop themselves each in its order and system without injuring one another; that the operations of nature take their course without conflict or confusion.” [2] The Chinese ancients thus valued protection of the environment. According to legendary records, during the time of Emperor Yu the Great roughly four millennia ago, “in the three months of the spring, people didn’t take axes to the forest so the forest could flourish; in the three months of the summer, people didn’t put nets to rivers so fishes could breed.” [3] Zeng Zi, a disciple of Confucius, wrote, “Wood should only be cut down in the right seasons and animals only slaughtered at the right time.” [4]

Such quotes reflect the traditional ideas, found not just in China but also in ancient cultures around the world, of practicing moderation in all things and of cherishing and protecting the natural environment.

Since the Industrial Revolution, society has become increasingly aware of the severe ecological damage caused by pollution. Starting in the West, this damage has been partially offset by the passage of laws and regulations to protect the environment. In first-world countries, the importance of environmental protection is universally acknowledged.

Less well-understood is how environmentalist narratives dominant in society today have been shaped and manipulated by communism. Though the rationale for environmental protection is legitimate, and many people have a genuine desire to improve the environment and safeguard humanity’s future prosperity, communist elements have commandeered much of the environmental movement to advance their own political agendas. Communism’s infiltration of environmentalism has been underway virtually since the beginning of the environmental movement.

Environmental science is a complex field of study, with research that remains far from conclusive findings on subjects such as climate change. Yet under the influence of left-wing ideology, many “green” activists and organizations have simplified and turned environmental protection into a highly politicized struggle, often employing extreme methods and radical narratives — sometimes to the point of religious fervor. Rather than following the ancient teachings of moderation and conservation, radical leftist environmentalists eschew morality and tradition in their crusade against everything they deem the “enemy” of environmentalism, from private business to procreation. Mixed with other radical movements, the green cause has come to be defined by misleading propaganda and authoritarian political measures, turning environmentalism into a kind of “communism-lite.”

This chapter will focus on how environmentalism as an ideology has come to be wed to communism, and how the environmental movement was hijacked, manipulated, and co-opted into serving communism’s aims.

1. Communism and the Environmental Movement

After the collapse of the Soviet Union and the Eastern European communist bloc, communists continued to spread their influence in both Eastern and Western societies, while also seeking to establish a tightly controlled global government.

In order to achieve this, communism must create or use an “enemy” that threatens all of humankind and intimidates the public around the world into handing over both individual liberty and state sovereignty. Creating global panic about looming environmental and ecological disasters is a route toward achieving its goals.

a. The Three Stages of Environmentalism

The formation and development of the environmental movement has been inextricably linked with communism. Its development can be broken down into three stages.

The First Stage

The first stage was a theoretical “gestation period,” which can be traced to the years from the 1848 publication of *The Communist Manifesto* by Karl Marx and Friedrich Engels, through to the first Earth Day in 1970.

Marx and his followers did not regard environmentalism as the focus of their theoretical discourse, but Marxist atheism and materialism were naturally consistent with the main tendency of the modern environmental movement. Marx declared that capitalism is opposed to nature (that is, the environment). Marxists devised the term “ecosystem” and quietly infused environmentalism with various public issues.

In the last decade of this phase, from 1960 to 1970, two best-selling books — *Silent Spring* (1962) and *The Population Bomb* (1968) — brought environmentalism to the public arena. The former raised legitimate concerns about the damage done to the natural environment by chemical pesticides, while the latter advocated immediate and widespread population control, sowing the seeds for the anti-human undercurrents of the communist-influenced environmental movement.

The Second Stage

At the macro level, the counterculture of the 1960s functioned almost like a military parade of communist elements in the West. They took the stage by co-opting the civil rights and anti-war movements, then quickly spread to other forms of battles against the “system,” including the feminist movement, the sexual revolution, and environmentalism. This is the root of the upsurge in environmental ideology and agitation.

The first Earth Day, held in 1970, marked the beginning of the second stage. Shortly after, in 1972, the United Nations held its first Conference on the Human Environment, in Stockholm. A battery of organizations and monitoring groups were rapidly formed. In the United States and Europe, these

groups pushed governments by using protests, propaganda, activism under the guise of scientific research, and so on.

The Third Stage

The third stage began on the eve of the Cold War's conclusion, when communism was in political collapse in Eastern Europe. Around this time, communists began to change gears by pushing the narrative of "saving the world."

In 1988, the World Meteorological Organization and the United Nations Environment Programme created the Intergovernmental Panel on Climate Change (IPCC), and the concept of global warming began to enter the political realm. In 1990, months before the collapse of the Soviet Union, Moscow hosted an international conference on the environment. In a speech, the general secretary of the Communist Party of the Soviet Union, Mikhail Gorbachev, advocated for the establishment of an international environmental monitoring system and a covenant to protect "unique environmental zones." He also expressed support for UN environmental programs, and a follow-up conference, which was subsequently held in 1992 in Rio de Janeiro, Brazil. [5]

What seemed to be the majority of Western environmentalists accepted these proposals and came to view global, man-made climate change as the primary threat to humankind. Propaganda that used environmental protection as an excuse for heavy-handed policies suddenly escalated, and environmental laws and regulations proliferated rapidly.

Owing to the politicization of environmentalist issues, propaganda and hype have overshadowed sound policy and scientific research, as will be discussed later in this chapter.

b. The Marxist Roots of Environmental Movements

Eastern tradition views human beings as the spirit of all matter and one of the Three Talents (heaven, earth, and human beings), while Western religions teach that man was created by God in his own image. Thus, human life is endowed with higher value, purpose, and dignity. Nature exists to nourish humankind, and humans have an obligation to treasure and care for the natural environment.

In the eyes of atheists and materialists, however, human life has no such special quality. Engels wrote in one of his essays, "Life is the mode of existence of protein bodies." [6] In this view, human life is no more than a configuration of proteins, no different in any essential manner from animals or plants — thus, it is only logical that humans may be deprived of freedom, and even their lives, for the supposed cause of protecting nature.

In the update to his 1840s book on organic chemistry, German chemist Justus von Liebig criticized British farmers for using imported guano as a fertilizer. British agriculture had benefited from the bird manure, an efficient fertilizer, and crop yields had significantly increased. By the middle of the nineteenth century, the British had ample high-quality food sources. Von Liebig listed various arguments against overreliance on the imported fertilizer, among which was the impact that collecting the guano had on island bird populations, as well as its long-term unsustainability. He also objected to the longer lifespans

and larger families of the well-fed British populace, arguing that more people meant more environmental damage. [7]

Marx carefully studied von Liebig's work when writing *Das Kapital* and used his arguments to attack the capitalist system. Marx praised von Liebig's work for having "developed from the point of view of natural science, the negative, i.e., destructive, side of modern agriculture." [8]

Marx regarded any effort to create wealth by using natural resources as a vicious cycle, with the conclusion that "a rational agriculture is incompatible with the capitalist system."

After Vladimir Lenin and his Bolshevik Party launched their 1917 coup in Russia, they quickly promulgated the Decree on Land and the Decree on Forests to nationalize land, forest, water, mineral, animal, and plant resources, and prevent the public from using them without authorization.

American meteorologist and author Brian Sussman wrote in his 2012 book *Eco-Tyranny: How the Left's Green Agenda Will Dismantle America* that Marx and Lenin's ideas form the basis of those of today's environmentalists. In their view, no one has the right to profit from natural resources. "Whether it's saving the forests, whales, snails, or the climate, it all comes back to a deep-rooted belief that the quest for such profit is immoral and will ultimately destroy the planet unless ground to a halt," Sussman wrote. [9]

The global environmental movement has involved a large number of thinkers, politicians, scientists, social activists, and media personalities. This text does not have sufficient space to enumerate their thoughts, speeches, and actions in full, but one figure cannot be ignored: Maurice Strong, the founder and first executive director of the UN Environment Programme.

Strong, a Canadian, also organized UN conferences including the 1972 Conference on the Human Environment and the 1992 Conference on Environment and Development. He was deeply influenced by his cousin, Anna Louise Strong, a well-known pro-communist journalist who was buried in China. Strong described himself as "a socialist in ideology, a capitalist in methodology." [10]

Strong came to occupy an important place in the global environmental movement. The views espoused by the UN agency led by Strong appear almost identical to Marxist theory; the preamble to the report of the 1976 World Conference on Human Settlements read: "Private land ownership is a principal instrument of accumulating wealth and therefore contributes to social injustice. Public control of land use is therefore indispensable." [11] Strong lived in Beijing after his retirement, but died in Canada in 2015.

Natalie Grant Wraga, an expert on the Soviet Union's disinformation tactics, wrote in a 1998 article: "Protection of the environment has become the principal tool for attack against the West and all it stands for. Protection of the environment may be used as a pretext to adopt a series of measures designed to undermine the industrial base of developed nations. It may also serve to introduce malaise by lowering their standard of living and implanting communist values." [12]

c. Ecological Marxism

At the juncture of the nineteenth and twentieth centuries, British scientist Arthur Tansley originated the ideas of ecology and the ecosystem. Tansley was the first chairman of the British Ecological Society, and

while attending University College, London, he was deeply influenced by Darwinian zoologist Ray Lankester. [13] Both were Fabian socialists. Lankester was a frequent houseguest and friend of Marx; he once wrote to Marx saying that he was studying *Das Kapital* (Marx's 1867 text) "with the greatest pleasure and profit." [14]

The originating links between ecological ideas and Marxism appear to emerge in these connections between Tansley, Lankester, and Marx. While environmentalism is an ideology concerned with protecting the environment against damage to the natural environment generally, ecology concerns the relationship between living things and their environment, and thus provides the theoretical basis for defining the harm done to the environment. Eco-Marxism takes these ideas a step further, adding the concept of ecological crises to augment its arguments about the economic collapse of capitalism. It seeks to expand the supposed conflict between the bourgeoisie and the proletariat by adding an inherent conflict between production and the environment. This is the theory of double crisis or double conflict. In Marxist theory, the primary conflict of capitalism is between productive forces and the relations of production, while the secondary conflict happens between the environment of production (the ecosystem) and the productive forces (capitalism). In a Marxist view, the primary conflict leads to economic crisis, while the secondary conflict leads to ecological crisis. [15]

The last century has proven wrong the Marxist prediction that capitalism would collapse in on itself. On the contrary, it continues to prosper. To keep up the fight against capitalism and private business, communists infused environmentalism with Marxist theory, adopting the new rallying cry of "ecological collapse."

d. Ecological Socialism

As its name suggests, ecosocialism is an ideology combining ecology and socialism. Inserting typical socialist demands, such as "social justice," along with ecological concerns is an attempt to advance socialist ideology in new ways.

A good illustration of ecosocialism is *The Ecosocialist Manifesto*, written in 2001 by Joel Kovel and Michael Löwy. Kovel was an anti-Vietnam War activist and later psychiatry professor who ran unsuccessfully for the Green Party presidential nomination in 2000. Löwy, a sociologist, is a member of the Trotskyist Fourth International. In the manifesto, the authors resolve to "build a movement that can replace capitalism with a society in which common ownership of the means of production replaces capitalist ownership, and in which the preservation and restoration of ecosystems will be a fundamental part of all human activity." They did not view ecosocialism as merely a branch of socialism, but rather as the new name of socialism in a new era. [16]

e. Making Green the New Red

When environmentalism entered politics, green politics, or ecopolitics, was born. Green parties, now established in many countries, are the result of green politics, which typically extends beyond environmental protection to include left-wing programs such as social justice, feminism, anti-war activism, and pacifism. Global Greens, for instance, is an international organization associated with the

Green Party, and its 2001 charter is heavily influenced by Marxist ideology. [17] After the fall of communist regimes in Eastern Europe, many former communist party members and remaining communist forces joined or established green parties, strengthening the leftist character of green politics.

Former Soviet leader Gorbachev also tried and failed to re-enter politics. He then switched to environmentalism and established Green Cross International. Gorbachev has often promoted the establishment of a world government to prevent ecological disaster. [18]

Many communist parties in the West are directly involved in environmental-protection movements. Jack Munday, a union activist and co-founder of Australia's green ban movement, was a member of the Communist Party of Australia. His wife was the national president of the Party from 1979 to 1982. [19]

f. Manipulating the Rhetoric of Environmentalism

Starting mass movements is one of communism's strategies for spreading its influence across nations and the world. Many environmental organizations mobilize large numbers of people to wage environmental protection campaigns. They have lobbied and hijacked government institutions to formulate and enforce unreasonable agreements and regulations. They have also created violent incidents in order to silence the general public.

As the radical leftist Saul Alinsky stated, it is necessary to hide the true purposes of a movement and mobilize people on a large scale to act in support of local, temporary, plausible, or benign goals. When people become accustomed to these moderate forms of activism, it is relatively easy to get them to act for more radical aims. "Remember: once you organize people around something as commonly agreed upon as pollution, then an organized people is on the move. From there it's a short and natural step to political pollution, to Pentagon pollution," Alinsky wrote. [20]

A variety of leftist groups use environmentalism as ideological packaging to carry out street actions advocating revolution. For example, if a country has a "people's climate movement," you can infer that it is a product of communist parties. In the United States, the organizations involved include the Communist Party USA, Socialist Action, the Maoist Revolutionary Communist Party USA, the Ecological Society of America, the Socialist Workers Party, Socialist Alternative, the Democratic Socialists of America, and so on. Such groups hosted the People's Climate March, parading with a sea of red flags through major American cities, including the nation's capital. Slogans at these events have included "System change, not climate change," "Capitalism is killing us," "Capitalism is destroying the environment," "Capitalism is killing the planet," and "Fight for a socialist future." [21]

With more and more communist and socialist elements to strengthen environmentalism, "green peace" has made a full transition to red revolution.

g. Ecoterrorism

Due to its leftist influences, environmentalism has been relatively radical from the start. There are many branches, including deep ecology, ecofeminism, social ecology, and bioregionalism, with some being

extremely radical. The most well-known include groups such as Earth First! and Earth Liberation Front, which utilize direct action — often destructive acts known as ecoterrorism — to stop activities they consider damaging to the environment.

Earth First! was named in 1979, and its slogan is “No compromise in defense of Mother Earth!” The group targets logging operations, dam construction sites, and other projects using direct action and “creative civil disobedience.” One of the group’s well-known tactics is called tree sitting, in which members sit under or climb up trees to prevent logging. These operations have attracted many leftists, anarchists, and others seeking to rebel against mainstream society.

In 1992, some of the more radical members started a branch called Earth Liberation Front (ELF), copying the ELF name from the Environmental Life Force group that was disbanded in 1978, as well as adopting its guerrilla tactics, particularly arson. In December 2000, ELF perpetrated a series of crimes on Long Island, New York. The radicals smashed hundreds of windows and spray-painted graffiti in a housing development and at the corporate offices of McDonald’s, and set fire to sixteen buildings in a condominium development, as well as at least four luxury homes. The main justification for the arson was that the homes were the “future dens of the wealthy elite” and were being built over forest and wetlands. While committing these direct actions, ELF used the slogan “If you build it, we will burn it.” [22]

In 2005, the FBI announced that ELF and other extremist organizations were a serious terrorist threat to the United States, having claimed involvement in more than 1,200 criminal incidents, causing tens of millions of dollars in property damage, since 1990. [23] The organization’s actions have long since exceeded the limits of normal political protest or differences in views. Communist ideology has exploited hatred to turn some environmentalists into terrorists.

h. Greenpeace: Not a Peaceful Story

Greenpeace was established in 1971 and is the largest environmental organization in the world, with offices in more than fifty countries and annual revenues of more than \$350 million. It is also one of the more radical environmental organizations.

Greenpeace co-founder Paul Watson, who left the organization in 1977, said: “The secret to [former chairman] David McTaggart’s success is the secret to Greenpeace’s success: It doesn’t matter what is true, it only matters what people believe is true. ... You are what the media define you to be. [Greenpeace] became a myth, and a myth-generating machine.” [24]

Patrick Moore, another co-founder, was committed to environmental protection, but left the organization after 15 years, saying it had taken “a sharp turn to the political left.” It had developed into an extremist organization displaying hostility toward all industrial production and reflecting an agenda based more on politics than on sound science. [25]

In 2007, six Greenpeace members broke into a British coal power plant and were subsequently sued for causing damage worth about 30,000 British pounds. They admitted to attempting to shut down the power plant, but claimed that they were doing it to prevent even greater damage (an environmental crisis due to greenhouse gases). The court cleared the six of wrongdoing. Before this, Greenpeace had

chalked up several court wins over actions such as damaging a fighter jet and nuclear submarine equipment, and occupying Britain's largest waste incinerator. [26]

The strategy of radical environmental organizations such as Greenpeace is to use any means necessary to achieve their goals. On this point, radical environmentalism is highly consistent with communism. Traditional Marxism-Leninism uses the promise of an eventual utopia to justify killing, arson, and robbery. Similarly, under the banner of environmentalism, communists play up environmental crises to legitimize violent and illegal tactics.

In the above example, lawyers for the six Greenpeace members successfully persuaded the jury to accept their criminal behavior as legitimate, demonstrating that society can be misled into accepting specious and groundless arguments. All of this is part of the abandonment of universal values and is an indication of the moral downslide of society.

2. Climate Change

Climate change is a hot topic in today's society, with celebrities, media personalities, politicians, and members of the general public weighing in. The most frequently heard assertion is that the emission of greenhouse gases by humans has caused global warming that will lead to climate disasters.

Advocates claim that this conclusion is reached through scientific consensus and that the science is settled. To some environmentalists, people who reject this conclusion are not only considered anti-science, but also anti-humanity. The voices of those who oppose the prevailing view are stifled, seldom appearing in the media or academic journals, in order to maintain the image of a consensus.

The aforementioned Greenpeace members who damaged the power plant were acquitted in part because a famous expert and proponent of this alleged consensus testified on their behalf. He claimed that the amount of carbon dioxide emitted by the power plant each day would lead to the extinction of up to four hundred animal species.

However, many members of the scientific community, such as retired Massachusetts Institute of Technology meteorology professor Richard Lindzen and former US Department of Energy Undersecretary Steven Koonin, have written that climate science isn't, in fact, settled and that we lack the knowledge needed to make sound climate policy. [27] [28]

a. The Suppression of Opposing Voices

In one article, Koonin wrote:

The public is largely unaware of the intense debates within climate science. At a recent national laboratory meeting, I observed more than 100 active government and university researchers challenge one another as they strove to separate human impacts from the climate's natural variability. At issue were not nuances, but fundamental aspects of our understanding, such as the apparent — and unexpected — slowing of global sea-level rise over the past two decades. [29]

The issues hotly debated by scientists include whether environmental warming is caused primarily by human activity or by natural factors; how warm the world will be by the end of the twenty-first century; whether humans even have the ability to predict how the climate will change in the future; and whether there is an impending ecological disaster.

Physicist Michael Griffin, a former NASA administrator, said in an interview with NPR in 2007:

I have no doubt that ... a trend of global warming exists. I am not sure that it is fair to say that it is a problem we must wrestle with. To assume that it is a problem is to assume that the state of earth's climate today is the optimal climate, the best climate that we could have or ever have had and that we need to take steps to make sure that it doesn't change. First of all, I don't think it's within the power of human beings to assure that the climate does not change, as millions of years of history have shown, and second of all, I guess I would ask which human beings — where and when — are to be accorded the privilege of deciding that this particular climate that we have right here today, right now, is the best climate for all other human beings. I think that's a rather arrogant position for people to take. [30]

Although Griffin was expressing the humility that scientists should have, he immediately encountered severe criticism from the media and some climate scientists, who called his remarks ignorant. The following week, in a closed meeting at the Jet Propulsion Laboratory in Pasadena, California, Griffin apologized to NASA employees for causing controversy. [31]

A few months later, in an interview for a NASA publication, Griffin said: "I personally think people have gone overboard in the discussion of climate change, to the point where it has become almost not legitimate to view it as a technical subject. It has almost acquired religious status, which I find deplorable."

Taking Griffin's observation, the use of all means to stifle scientific debate itself violates the spirit of science, as scientific progress itself is the result of debate. "You develop your theories, publish your data, advance your concept, and others shoot it down, or try to. Scientific consensus evolves in that way," he said. [32]

In a similar experience to Griffin's, Swedish meteorologist Lennart Bengtsson received immediate and intense backlash from his peers around the world when he was asked to join the board for the Global Warming Policy Foundation (GWPF), a think tank that challenges global warming theories. The pressure was so intense that he felt forced to tender his resignation from the foundation within two weeks.

In his resignation letter, Bengtsson wrote:

I have been put under such an enormous group pressure in recent days from all over the world that has become virtually unbearable to me. If this is going to continue I will be unable to conduct my normal work and will even start to worry about my health and safety. I see therefore no other way out therefore than resigning from GWPF. I had not expecting such an enormous world-wide pressure put at me from a community that I have been close to all my active life. Colleagues are withdrawing their support, other colleagues are withdrawing from joint authorship etc.

I see no limit and end to what will happen. It is a situation that reminds me about the time of McCarthy. I would never have expecting anything similar in such an original peaceful community as meteorology. Apparently it has been transformed in recent years. [33]

The transformation that Bengtsson observed was the result of communist ideology and struggle tactics hijacking environmental science.

The alleged scientific consensus regarding climate change has transformed climate-change theory into dogma. Climate change is a crucial tenet of today's environmentalism, one treated as sacrosanct and inviolable. The scientists, media, and environmental activists who accept this tenet work together to spread the belief in an imminent ecological disaster. This has become an important tool used by the environmental movement to frighten the public into accepting leftist political agendas, including tax hikes and takeovers by big government, all in order to "save them" from doom. Through the process of establishing and solidifying this dogma, the techniques of communist-style political struggle are all apparent — including deception, mobbing, public shaming, and open conflict.

b. 'Consensus' in Climate Science

In 1988, the UN's IPCC was established to assess and synthesize the science related to climate change. One of its missions is to evaluate existing scientific research on climate change and release an authoritative report every several years. These reports are designed to provide a scientific basis for governments in their policy making. They are authored by hundreds of scientists and reviewed by thousands more. Hence, the reports' conclusions are often described as being the consensus of thousands of the world's top scientists.

In 1992, the UN Framework Convention on Climate Change (UNFCCC) stated that its goal was to stabilize the concentrations of greenhouse gases in the atmosphere at a level that would prevent dangerous anthropogenic (human-induced) interference with the climate system. It began with the assertion that climate change was caused by humans and was dangerous. [34] Therefore, the UNFCCC must operate under the assumption that humans are the culprits behind dangerous climate change, as this is necessary for the organization's existence and survival. This assumption has also restricted the focus and scope of the IPCC's inquiry. [35]

Statements of Uncertainty Removed From IPCC Reports

Before the IPCC released its 1995 Second Assessment Report, world-renowned physicist Frederick Seitz obtained a copy. Seitz later discovered that the final report was not the same version that contributing scientists had approved. All statements expressing uncertainty about the effects of human activity on climate change had been deleted.

Seitz's article in The Wall Street Journal stated, "In my more than 60 years as a member of the American scientific community, including service as president of both the National Academy of Sciences and the American Physical Society, I have never witnessed a more disturbing corruption of the peer-review process than the events that led to this IPCC report." [36]

The deleted statements included the following:

"None of the studies cited above has shown clear evidence that we can attribute the observed [climate] changes to the specific cause of increases in greenhouse gases."

“No study to date has positively attributed all or part [of the climate change observed to date] to anthropogenic [man-made] causes.”

“Any claims of positive detection of significant climate change are likely to remain controversial until uncertainties in the total natural variability of the climate system are reduced.” [37]

The IPCC claimed that all modifications were approved by the authors, but the changes reveal how the IPCC’s reporting was influenced by politics. The report mostly summarizes existing studies without adding original research. Because the existing research contains so many different views, achieving a consensus meant the IPCC simply got rid of the views that stood in the way.

In April 2000, a first draft of the IPCC’s Third Assessment Report said, “There has been a discernible human influence on global climate.” The second draft in October said, “It is likely that increasing concentrations of anthropogenic greenhouse gases have contributed significantly to observed warming over the past 50 years.” In the final, official conclusion, the statement was even stronger: “Most of the observed warming over the last 50 years is likely to have been due to the increase in greenhouse gas concentrations.”

When the UN Environment Programme’s spokesman, Tim Higham, was asked about the scientific basis behind the change, he told *New Scientist*, “There was no new science, but the scientists wanted to present a clear and strong message to policymakers.” [38]

Put another way, the UNFCCC gave a homework assignment to the IPCC, making the answer they wanted clear. The IPCC then delivered what was required.

‘Disaster Consensus’ Overstated in IPCC Report

Paul Reiter, medical entomology professor at the Pasteur Institute in France, is a leading expert on malaria and other insect-borne diseases. He disagreed with the IPCC report and had to threaten legal action against the IPCC to get his name removed from the list of two thousand top scientists who were said to have endorsed it. He said that the IPCC “make[s] it seem that all the top scientists are agreed, but it’s not true.” [39]

In his testimony during a US Senate hearing on April 26, 2006, Reiter said: “A galling aspect of the debate is that this spurious ‘science’ is endorsed in the public forum by influential panels of ‘experts.’ I refer particularly to the Intergovernmental Panel on Climate Change. Every five years, this UN-based organization publishes a ‘consensus of the world’s top scientists’ on all aspects of climate change. Quite apart from the dubious process by which these scientists are selected, such consensus is the stuff of politics, not of science.” [40]

For example, environmentalists have been promoting the theory that insect-borne diseases such as malaria will wreak havoc as the climate warms. “Global warming will put millions more people at risk of malaria and dengue fever, according to a United Nations report that calls for an urgent review of the health dangers posed by climate change,” a Bloomberg article stated on November 27, 2007. [41]

But Reiter does not agree with this simple correlation, pointing out that malaria is not confined to tropical areas. Throughout the Russian Empire and Soviet Union in the late nineteenth and early twentieth centuries, up to five million people died annually from the disease. [42] A 2011 study

published in *Biology Letters* found that, contrary to the prevailing assumption, rising temperatures decrease a mosquitoes' infectiousness and malaria transmission slows down. [43]

Another scientist who withdrew from the IPCC accused the organization of using so-called disaster consensus as part of its operational culture. Meteorologist Christopher Landsea, a former hurricane researcher at the National Oceanic and Atmospheric Administration and a lead author of the IPCC's fourth assessment report, withdrew from the IPCC in January 2005. In an open letter, he stated, "I personally cannot in good faith continue to contribute to a process that I view as both being motivated by preconceived agendas and being scientifically unsound." He urged the IPCC to confirm that the report would adhere to science rather than sensationalism. [44]

Landsea criticized the lead author of the IPCC report's chapter on hurricane activity for ignoring the scientific studies that could not prove that increased hurricane activity was related to man-made global warming. Instead, the lead author of the report spoke at a high-profile press conference in which it was asserted that global warming was "likely to continue spurring more outbreaks of intense hurricane activity," and gave several interviews before the report was published presenting the same view.

David Deming, a geologist and geophysicist at the University of Oklahoma, obtained the 150-year historical temperature data for North America by studying ice cores and wrote an article about his research, which was published in *Science*. After publication, Deming said "a major researcher in the area of climate change" sent him an email saying, "We have to get rid of the Medieval Warm Period," according to Deming's testimony at a US Senate hearing in 2006. The Medieval Warm Period refers to a period of unusually warm weather that began around AD 1000 and persisted until a cold period in the fourteenth century known as the "Little Ice Age."

More than 780 scientists from 462 institutions in 40 countries had contributed to papers over the course of 20 years saying that the Medieval Warm Period existed, Deming testified. However, erasing this period from the historical curve of climate change strengthens the claim that any warming today is unprecedented. [45]

Though hundreds of scientific papers refute the IPCC's alleged consensus, their assertions have been marginalized in the current academic and media environment.

c. Establishing Dogma in the Scientific Community

The hype generated by communist forces around climate change is intended not only to pave the way for a global government, but also to destroy research ethics in the scientific community.

Climatology is a young subject with only a few decades of history. Yet the hypotheses surrounding global warming have been prematurely taken as fact. The media has been keeping global warming in the headlines and covering up the inaccuracies in the underlying science. Governments pour funds into researching the global warming hypothesis while marginalizing other findings. The media and politicians label the prediction of catastrophic climate change as "scientifically proven" and spread it worldwide as unassailable doctrine. Thus, thinking on the matter has been largely unified among the general public, and this has planted convoluted notions of right and wrong in people's minds.

If carried to its conclusion, the natural trajectory is the establishment of a global super-government — that is, communism — for the ostensible purpose of saving the earth and humankind from a fabricated or greatly exaggerated crisis. Destroying the old world by any means is a basic strategy of communism.

No matter the academic reputation of a scientist, once he or she publicly expresses doubts about the consensus dogma, he or she immediately faces tremendous pressure from peers and academic institutions, forcing withdrawal. Some people have even argued that global warming skeptics should be prosecuted or criminalized. Those who have lived in a communist totalitarian society have had similar experiences when questioning communist party dogma.

The late David Bellamy, a well-known British botanist and president of The Wildlife Trusts who wrote dozens of books and papers during his career, publicly stated that he did not believe in the consensus dogma of global warming. The Wildlife Trusts responded with a statement expressing dissatisfaction and ousted him several months later when his term expired. [46] Environmentalists who previously showed him respect began to cast aspersions on his mental capacity. [47]

The late William Gray, a renowned professor, was a pioneer of American hurricane research. After he criticized the consensus dogma about human-induced global warming, his research proposals were repeatedly rejected. [48]

In *Climate of Extremes: Global Warming Science They Don't Want You to Know*, co-author Patrick J. Michaels, former president of the American Association of State Climatologists and a climatologist at the University of Virginia, listed numerous examples of environmentalists suppressing scientific opinion in order to reach their alleged consensus. Because Michaels asserted that changes in the climate would not necessarily lead to disaster — and this stance was inconsistent with the consensus dogma — the governor of Virginia instructed him to stop speaking on global warming as a state climatologist. Michaels ultimately chose to resign. [49]

Washington state assistant climatologist Mark Albright was dismissed from his position following an incident involving misleading statements given by the mayor of Seattle, who had asserted that “the average snow pack in the [Cascade Mountains] has declined 50 percent since 1950.” Albright began sending his colleagues data that showed the snow pack in the Cascades had been growing, rather than declining, since the 1970s. The state climatologist at the time demanded that Albright begin submitting his emails for vetting before they were sent, and when Albright refused, he was stripped of his title. [50]

In communist countries, crude political interference in science is common. In Western countries, the politics of environmentalism is being used to interfere with academic freedom. Academic research that casts doubt about the consensus dogma is rarely seen in academic journals, a phenomenon that began in the 1990s. In the 1990 documentary *The Greenhouse Conspiracy*, Michaels said he once asked an editor why one of his papers had been rejected for publication, and was told that his work was subject to a higher evaluation standard than that of others. [51] According to the 1990 IPCC report, the understanding at the time was that the extent of global warming was equivalent to natural changes in climate. Therefore, although Michaels's point of view was different from that of many others, it could not be regarded as heretical. However, the goal of establishing a false consensus had already been set, and everyone had to get on board.

In March 2008, scientists who doubted the consensus dogma on climate issues held a private academic event in New York. Many of these scientists said they had encountered various obstacles when trying to publish their research in academic journals. Meteorologist Joseph D'Aleo, former chairman of the American Meteorological Society's Committee on Weather Analysis and Forecasting, said that some of his colleagues dared not attend the meeting out of fear it might affect their employment. He believed that there was "very likely a silent majority of scientists in climatology, meteorology, and allied sciences who do not endorse what is said to be the 'consensus' position." [52]

Climatologist Judith Curry, former chair of the School of Earth and Atmospheric Sciences at the Georgia Institute of Technology, testified in a 2015 US Senate hearing that she had once received an email from a scientist employed at NASA who said, "I was at a small meeting of NASA-affiliated scientists and was told by our top manager that he was told by his NASA boss that we should not try to publish papers contrary to the current global warming claims, because he (the NASA boss) would then have a headache countering the 'undesirable' publicity."

Curry further said in her testimony:

A climate scientist making a statement about uncertainty or degree of doubt in the climate debate is categorized as a denier or a "merchant of doubt," whose motives are assumed to be ideological or motivated by funding from the fossil fuel industry. My own experience in publicly discussing concerns about how uncertainty is characterized by the IPCC has resulted in my being labeled as a 'climate heretic' that has turned against my colleagues. There is enormous pressure for climate scientists to conform to the so-called consensus. This pressure comes not only from politicians, but from federal funding agencies, universities and professional societies, and scientists themselves who are green activists and advocates. Reinforcing this consensus are strong monetary, reputational, and authority interests. [53]

In January 2017, Curry chose to retire early from her tenured position, writing that she "no longer [knew] what to say to students and postdocs regarding how to navigate the CRAZINESS in the field of climate science." In a 2017 interview, Curry said: "Once you understand the scientific uncertainties, the present policy path that we're on doesn't make a lot of sense. ... We need to open up policy dialogue to a bigger solution space. So I'm just looking to open up the dialogue and to provoke people into thinking." [54]

Roger Pielke Jr., a professor at the University of Colorado, said Curry's experience shows that "having a tenured position isn't a guarantee of academic freedom." [55] Pielke was previously a fellow at his university's Cooperative Institute for Research in the Environmental Sciences. Although he agreed with most of the IPCC "consensus" conclusions, he was subjected to similar pressures because he pointed out that the data do not support the idea that extreme weather events such as hurricanes, tornadoes, and droughts had increased due to greenhouse gas emissions. He eventually moved to the University of Colorado's Sports Governance Center. [56]

It is no wonder that Joanne Simpson, a member of the National Academy of Engineering and an award-winning NASA atmospheric scientist, did not declare her skepticism of the "consensus" until after retirement. "Since I am no longer affiliated with any organization nor receiving any funding, I can speak quite frankly," she said. "As a scientist I remain skeptical. ... The main basis of the claim that man's

release of greenhouse gases is the cause of the warming is based almost entirely upon climate models. We all know the frailty of models concerning the air-surface system.” [57]

d. Propaganda and Intimidation

In the book *The Great Global Warming Blunder: How Mother Nature Fooled the World’s Top Climate Scientists*, Roy Spencer, a climatologist and former NASA satellite expert, listed fifteen propaganda techniques used by environmentalists, including causing panic, appealing to authority, encouraging a herd mentality, resorting to personal attacks, stereotyping, sensationalizing, and falsifying records. [58]

In the 2016 article “A Climate of Censorship,” British journalist Brendan O’Neill wrote about the derisive rhetoric faced by people in many countries if they dared to doubt the prevailing theory of climate change. For example, a British diplomat said in a public speech that those who doubt climate change should be treated by the media no differently than terrorists, and they should not be given a platform to speak. The former executive director of a large environmental group warned that the media should think twice before broadcasting the views of climate-change skeptics because “allowing such misinformation to spread would cause harm.” [59]

Some have even tried to use legal force to suspend freedom of speech in order to extinguish the voices of opponents of the climate-warming hypothesis. At a summit attended by top policymakers in Australia, including the prime minister, a proposal was made to deprive violators of their citizenship. One idea was to re-examine Australian citizens and reissue citizenship only to those who have verified they are “environment-climate friendly.” [60] In 2015, twenty academics sent a letter to the US president and the attorney general requesting that the Racketeer Influenced and Corrupt Organizations Act be used to prosecute “corporations and other organizations that have knowingly deceived the American people about the risks of climate change,” adding that these organizations’ “misdeeds” must be “stopped as soon as possible.” [61]

Those skeptical of the theory of climate change have been labeled “deniers.” This includes groups and individuals ranging from those who acknowledge climate warming but feel we are able to cope with it, to those who completely deny warming as a scientific phenomenon. The potency of the “denier” label is considerable. Charles Jones, a retired English professor at the University of Edinburgh, said that the term is designed to place skeptics on the same level of moral depravity as Holocaust deniers. According to O’Neill, some people even claim that skeptics of climate change theory are accomplices in a coming eco-Holocaust and may face Nuremberg-style trials in the future. He quoted a green columnist as saying: “I wonder what sentences judges might hand down at future international criminal tribunals on those who will be partially but directly responsible for millions of deaths from starvation, famine, and disease in decades ahead. I put [their climate-change denial] in a similar moral category to Holocaust denial — except that this time the Holocaust is yet to come, and we still have time to avoid it. Those who try to ensure we don’t will one day have to answer for their crimes.”

O’Neill, in his article, commented: “It is usually only in authoritarian states that thoughts or words are equated with crimes, where dictators talk about ‘thought crimes’ and their threat to the fabric of society. ... It’s a short step from demonising a group of people, and describing their arguments as toxic and dangerous, to demanding more and harsher censorship.” [62] This judgment is correct. Restricting

the right to think is one of the ways communism divorces people from a concept of good and evil that is based on universal values.

3. Communist Environmentalism

In the past decades, with communist forces in retreat and the political and economic catastrophes of communist regimes exposed, communism has latched onto environmentalism to further its agenda.

a. Blaming Capitalism

Environmentalism treats capitalism as the enemy, so it shares a common foe with communism. When communism suffered setbacks in the workers' movements in developed Western countries, it shifted gears and hijacked the environmental cause. Normal activism for environmental protection morphed into activism aimed at vanquishing capitalism.

Communist doctrine originally promoted a utopia, a "heaven on earth," to incite revolt and overthrow the existing social system. Under the cover of environmentalism, communism adopted a similar approach, but the vision it described is the exact opposite: In place of the wonderful workers' utopia is instead a frightening dystopia, a vision of a "hell on earth." According to this scenario, in just decades, humanity's very survival will be at risk due to global warming, landslides, tsunamis, droughts, floods, and heatwaves. The target recruits of this movement are not the poor, but rather the wealthy, who are expected to abandon their current lifestyles.

By the original doctrines of communism, after acquiring power, the first step is to strip the affluent of their wealth with the supposed purpose of redistributing it to the poor. In reality, the poor remain poor while all the wealth ends up in the hands of the corrupt officialdom. The second step entails the establishment of a state-controlled economy and the abolition of private property. This destroys the national economy and brings everyone hardship.

The same equation plays out at the international level. Wealthy countries are expected to give aid to poorer countries — that is, to redistribute wealth on a global scale. In reality, poor countries remain poor, as the money that was intended for their development usually ends up in the hands of the corrupt officials of those countries. Meanwhile, the government's responsibility is expanded and market mechanisms are replaced with command economics, using all sorts of heavy-handed environmental policies to obstruct the normal functioning of capitalism, forcing businesses to close or relocate overseas, thus crippling the country's economy. Through these market-oriented methods, the environmental movement seeks to cripple capitalism. Environmental regulations have become important tools for undermining capitalist economies, and are becoming known for eliminating more jobs than they create.

The focus of modern environmentalism is to spread fear of future disasters and to hold the public and governments hostage to this fear. But among those who actively promote this doomsday panic, many

live luxurious lifestyles, using plenty of energy and leaving a large carbon footprint. Clearly, they don't think disaster is imminent.

To make use of a crisis mentality, especially using the “common enemy” of global warming to unite different forces to oppose capitalism, it has become imperative for environmentalists to emphasize and exaggerate the nature of the alleged crisis. The simplest way is to stoke mass fear around using the cheapest sources of energy, that is, fossil fuels — coal, oil, natural gas — and also nuclear energy. Environmentalists succeeded in making people fearful of nuclear energy decades ago, and now, they are trying to make people afraid of using fossil fuels by claiming that fossil fuels lead to catastrophic global warming.

However, in reality, climate science hasn't concluded that global warming is caused by human activity, or that global warming will definitely lead to disaster. If natural causes are behind climate change, then all these government policies only serve to impede economic development while often providing only marginal benefits.

For example, officials raise the bar of emission standards for cars with the justification that it reduces the carbon footprint. However, this naturally leads to higher manufacturing costs and less profit, followed by greater unemployment and outsourcing industry to developing countries where costs are lower. Moreover, increasing the fuel efficiency of all cars from 35.5 miles per gallon in 2016 models to 54.5 miles per gallon by 2025 would at most cut the magnitude of global warming by 0.02 degrees Celsius by 2100. [63] This would do virtually nothing to help reduce global warming. Various restrictions of dubious effectiveness have cost millions of workers their jobs and have dealt a heavy blow to manufacturing industries, research faculties, energy innovations, and international business competitiveness in Western countries.

Proponents of environmental protection enthusiastically promote green energy, especially the solar and wind power industries. Unfortunately, the pollution that comes with the generation of green energy is either underestimated or simply hidden. During solar panel production, the deadly poison silicon tetrachloride is created as a byproduct, causing its own environmental problem. A report by The Washington Post quotes Ren Bingyan, a professor at the School of Material Sciences at Hebei University of Technology, as saying: “The land where you dump or bury it [silicon tetrachloride] will be infertile. No grass or trees will grow in the place. ... It is like dynamite — it is poisonous, it is polluting. Human beings can never touch it.” [64] The production of solar panels typically also consumes enormous amounts of conventional energy, including coal and petroleum.

According to the Paris climate agreement, by 2025, developed countries must collectively mobilize \$100 billion each year to help developing countries reduce emissions and “adapt to climate change.” If the United States hadn't withdrawn from the agreement, it would have been required to cut its greenhouse gas emissions by 2025 to between 26 and 28 percent below its 2005 levels. This would have meant that every year, the United States would cut 1.6 billion tons of emissions. As for China, the world's biggest polluter, the accord allows it to continue to increase its carbon emissions until 2030. [65]

In a statement formally announcing the withdrawal from the Accord, President Donald Trump said compliance would have cost 2.7 million American jobs by 2025, citing a study by the National Economic Research Associates.

The president said the study also predicted that compliance would cut production in the following US sectors by 2040: paper, which would be down by 12 percent; cement, by 23 percent; iron and steel, by 38 percent; coal, by 86 percent; and natural gas, by 31 percent.

“The cost to the economy at this time would be close to \$3 trillion in lost GDP and 6.5 million industrial jobs, while households would have \$7,000 less income and, in many cases, much worse than that,” Trump said. “In fact, 14 days of carbon emissions from China alone would wipe out the gains from ... America’s expected reductions in the year 2030 — after we have had to spend billions and billions of dollars, lost jobs, closed factories, and suffered much higher energy costs for our businesses and for our homes. [66]

With the rise of the environmental movement, communist countries caught a break in their struggle against the West. Unreasonable regulations and agreements choke industries, economies, and technological development in Western capitalist countries. This has hampered America in its role as the leading superpower and bastion of freedom against communism.

We do not deny that the environment needs protecting. However, the goal of environmental protection should be balanced with the needs of humankind. Environmental protection for its own sake is excessive and forsakes humanity while being co-opted by communism. Today’s environmentalism doesn’t care about balance and has become an extremist ideology. Doubtlessly, many environmentalists harbor good intentions. But in their quest to mobilize and concentrate the resources of the state for the sake of their cause, they are aligning themselves with communism.

b. The Religionization of Environmentalism

Michael Crichton, the author of Jurassic Park, once said that environmentalism is one of the most powerful religions in the Western world today. He said it possesses the typical characteristics of a religion: “There’s an initial Eden, a paradise, a state of grace and unity with nature; there’s a fall from grace into a state of pollution as a result of eating from the tree of knowledge; and as a result of our actions, there is a judgment day coming for us all. We are all energy sinners, doomed to die, unless we seek salvation, which is now called sustainability. Sustainability is salvation in the church of the environment.”

Crichton believed that the tenets underlying environmentalism are based on blind faith over facts. “Increasingly it seems facts aren’t necessary, because the tenets of environmentalism are all about belief. It’s about whether you are going to be a sinner, or [be] saved; whether you are going to be one of the people on the side of salvation, or on the side of doom; whether you are going to be one of us, or one of them.” [67]

This view has been recognized by a number of scholars. William Cronon, an influential environmental historian in the United States, believes that environmentalism is a religion because it proposes a complex set of moral requirements with which to judge human behavior. [68] Freeman Dyson, the renowned scientist and quantum mechanist, said in an article in the June 12, 2008, issue of The New York Review of Books that environmentalism is “a worldwide secular religion” that has “replaced socialism as the leading secular religion.” The religion of environmentalism holds that “despoiling the planet with waste products of our luxurious living is a sin, and that the path of righteousness is to live as

frugally as possible.” The ethics of this new religion “are being taught to children in kindergartens, schools, and colleges all over the world.” [69]

Many environmentalists do not shy away from this subject. A former head of the IPCC who resigned following a sexual harassment scandal intimated in his resignation letter that environmentalism was his religion. [70]

As environmentalism has become more ideological and religious in nature, it also has become increasingly intolerant of different views. Former Czech Republic President Václav Klaus, an economist, believes that the environmental movement is now more driven by ideology than true science, becoming a quasi-religion aimed at destroying existing society. This new religion, like communism, describes a wonderful picture of utopia, one reached by using human wisdom to plan the natural environment and rescue the world. This “salvation” is based on opposition to the existing civilization.

Klaus, who wrote the 2008 book *Blue Planet in Green Shackles*, said in a speech, “If we take the reasoning of the environmentalists seriously, we find that theirs is an anti-human ideology.” He agreed with biologist Ivan Brezina that environmentalism is not a rational, scientific answer to ecological crises, but rather boils down to an overall denial of civilization. [71]

In addition to hijacking environmentalism as a political movement, communist influences have given environmentalism characteristics of an anti-humanity cult.

Canadian political critic Mark Steyn says that according to the environmentalists, “we are the pollution, and sterilization is the solution.” In their view, “the best way to bequeath a more sustainable environment to our children is not to have any.” He gave the example of a British woman who had an abortion and underwent sterilization because she believed having children was bad for the environment. [72]

This thinking places the natural environment as the supreme priority, far beyond the sacred position of human beings, by means of even controlling human fertility and depriving people of their very right to exist. This view, which is in essence an anti-humanist ideology, is no different from that of communism. It also goes hand in hand with the Left’s attack on the family and traditional gender roles.

Population control has become a method of choice for dealing with environmental degradation, with environmentalist activists and other socialists promoting abortion and anti-natalist policies, and even praising the brutal one-child policy of the Chinese Communist Party (CCP).

Religious fervor, enforced dogma, anti-capitalist action, and debasing humanity before the environment will not lead to a healthier natural environment, much less a fairer or more just human society. One need only look at the disasters of communist rule over the past century to predict the end result should radical environmentalism succeed in its aims.

c. Political Infiltration: Building a World Government

It is difficult to politically impose communism in the democratic Western world, which values individual rights, private ownership, rule of law, and free markets. The radical environmental movement requires

the power of the government to compel people to part with their assets and their lives of comfort and convenience.

From the perspective of radical environmentalists, one nation's government is nowhere near enough to tackle the myriad environmental crises facing the planet. Using the justification of an alleged consensus on issues like man-made climate change, they call for an empowered United Nations or the establishment of some other global authority.

If the movement is unable to take off, the vision of an imminent ecological crisis can be played up further, whipping up the panic and fear necessary to influence the public and governments to accept the forceful implementation of environmental policies, and in so doing, achieve the goal of destroying capitalism and imposing communism.

Traditionally, communist states reallocated wealth through revolution. Over the years, however, this approach became increasingly difficult. Therefore, environmentalists adopted indirect strategies, forcing people to quietly give up their freedom and property in the name of preventing environmental tragedy.

A campaign organizer for the group Friends of the Earth stated at a UN conference, "A climate change response must have at its heart a redistribution of wealth and resources." [73] A leading green thinker at the University of Westminster told a reporter that carbon rationing "has got to be imposed on people whether they like it or not" and that "democracy is a less important goal than is the protection of the planet from the death of life, the end of life on it."

In the "battle" against climate change, the United Kingdom was the first to float the concept of individual carbon-ration coupons. One British scientist regarded this as "the introduction of a second currency with everyone having the same allowance — wealth redistribution by having to buy carbon credits from someone less well off."

Those who have lived in the Soviet Union or communist China can easily see this kind of carbon rationing is used as another method for constructing a totalitarian system. In China, food coupons were once used for buying essentials such as cooking oil, grain, and fabric. Through food rationing, wealth was redistributed, while the central government was given supreme control over people's assets and freedom.

Environmentalists also use their ideology to curtail individual freedom. In Western countries, creating visions of an impending environmental catastrophe became a convenient means of persuading people to give up their rights. The Australia-based Carbon Sense Coalition proposed a list of new laws that would force people to modify their behavior in the name of solving global warming:

Ban open fires and pot bellied stoves

Ban incandescent light bulbs ...

Ban bottled water

Ban private cars from some areas

Ban plasma TVs

Ban new airports

Ban extensions to existing airports

Ban “standby mode” on appliances

Ban coal fired power generation

Ban electric hot water systems

Ban vacationing by car

Ban three day weekends

Tax babies

Tax big cars ...

Tax supermarket parking areas

Tax rubbish

Tax second homes

Tax second cars

Tax holiday plane flights

Tax electricity to subsidise solar [power]

Tax showrooms for big cars

Eco-tax cars entering cities

Require permits to drive your car beyond your city limits

Limit choices in appliances

Issue carbon credits to every person

Dictate fuel efficiency standards

Investigate how to reduce production of methane by Norway’s Moose ...

Remove white lines on roads to make motorists drive more carefully ... [74]

Environmentalism is also used to expand the size and authority of government. Various Western countries not only have huge environmental protection agencies, but also use the environment as an excuse to establish new government agencies and expand the authority of existing agencies. All agencies have the bureaucratic tendency for self-preservation and expansion, and environmental agencies are no exception. They abuse the power in their hands to spread the narrative of environmental catastrophe to the general public in order to obtain more funding and to secure their positions within the government structure. Of course, it is taxpayers who foot the bill.

The city of San Francisco established a position for a climate chief with an annual salary of \$160,000. One of the poorest boroughs in London, Tower Hamlets, at one point had fifty-eight official positions

related to climate change. [75] The logic is the same as that used by universities and companies for hiring “diversity” officers.

Environmentalism is used to suggest that democracy is outdated and to push for the establishment of a multinational or even a global totalitarian government. Environmentalists claim that democracies cannot handle the coming environmental crisis. Instead, to overcome the challenges ahead, we must adopt totalitarian or authoritarian forms of government, or at least some aspects thereof. [76]

Author Janet Biehl summarized this mindset as “the ecological crisis is resolvable only through totalitarian means” and “an ‘ecodictatorship’ is needed.” [77] It asserts that no free society would do what the green agenda requires.

Paul R. Ehrlich, one of the founders of environmentalism, wrote in the book *How to Be a Survivor: A Plan to Save Spaceship Earth*:

Population control must be introduced to both overdeveloped countries as well as underdeveloped countries;

The overdeveloped countries must be de-developed;

The underdeveloped countries must be semi-developed;

Procedures must be established to monitor and regulate the world system in a continuous effort to maintain an optimum balance between the population, resources, and the environment. [78]

In practice, except for a global totalitarian government, no government or organization could possibly accumulate this much authority. Ultimately, the programs proposed by environmentalists glorify communist totalitarianism and suggest that the communist system is superior.

Reuters estimated in a 2007 report that because of the one-child policy implemented in the 1980s, the CCP had been able to cap China’s population at 1.3 billion, 300 million less than the projected 1.6 billion. The author of the report noted that the CCP’s policy had the side effect of contributing to a reduction of global carbon emissions, completely ignoring the brutality with which the totalitarian policy was enforced — including forced abortions and sterilizations, and economic persecution — as well as the trauma and suffering it brought to the millions of Chinese women and their families whose fundamental rights and privacy the Party trampled underfoot. [79]

One of the biggest issues affecting the environment is pollution. Despite erasing hundreds of millions of people from China’s future generations, the CCP’s growth-intensive economic model consumes energy at a prodigious rate, making the People’s Republic of China the world’s biggest polluter, with the worst big-city air pollution and severe water pollution. The majority of rivers in mainland China are no longer safe to drink; contaminated air from China blows across the sea to Korea and Japan, even crossing the Pacific Ocean to reach the American West Coast.

Logically, genuine environmentalists should make communist China the main target of their criticisms, but curiously, many praise the CCP, even viewing it as the hope for environmental protection. The Communist Party USA news website *People’s World* has reported extensively on environmental news. The main theme of its reports is the claim that the Trump administration’s environmental policies will destroy the country and even the world, while the CCP is the force for its salvation. [80]

Klaus wrote in his book: “Environmentalism is a movement that intends to radically change the world regardless of the consequences (at the cost of human lives and severe restrictions on individual freedom). It intends to change humankind, human behavior, the structure of society, the system of values — simply everything!” [81]

Klaus believes the environmentalists’ attitude toward nature is analogous to the Marxist approach to economics: “The aim in both cases is to replace the free, spontaneous evolution of the world (and humankind) by the would-be optimal, central, or — using today’s fashionable adjective — global planning of world development. Much as in the case of communism, this approach is utopian and would lead to results completely different from the intended ones. Like other utopias, this one can never materialize, and efforts to make it materialize can only be carried out through restrictions of freedom, through the dictates of a small, elitist minority over the overwhelming majority.” [82]

4. Finding a True Solution to the Environmental Crisis

Humanity and the beautiful and abundant earth were created by the divine. It is an environment in which human beings can live, prosper, and multiply. People have a right to use the resources of nature, and at the same time, have an obligation to cherish natural resources and care for the environment. For thousands of years, human beings have heeded the warnings left by the divine in ancient times and have lived in harmony with nature.

The emergence of environmental problems is ultimately the result of human moral corruption. In modern times, this moral decay has been further amplified by the power of science and technology. The polluted natural environment is but an external manifestation of humanity’s inner moral pollution. To purify the environment, one must start by purifying the heart.

The rise of environmental awareness stems from the human instinct of self-preservation. While this is natural and understandable, it has also become a loophole exploited by the communist spectre. Communism has latched on to environmentalism to create large-scale panic, advocate a warped set of values, deprive people of their freedom, attempt to expand government, and even impose a world government. Embracing this alternative form of communism in a bid to save the environment threatens to enslave humanity and facilitate its destruction.

A compulsory political program is not the answer to the environmental problems we face, nor is reliance on modern technology a way out. To resolve the crisis, we must gain a deeper understanding of the universe and nature, as well as the relationship between humans and nature, while maintaining an upright moral state. Humanity must restore its traditions, improve morality, and find its way back to the path set by the divine. In doing so, people will naturally receive divine wisdom and blessings, and the beautiful natural world, full of life, will be restored.

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Chapter Seventeen: Globalization and Communism

Table of Contents

Introduction

1. Globalism and Communism

2. Economic Globalization

- a. Destabilizing Effects of Globalization
- b. How Globalization Facilitates the Spread of Communist Ideology
- c. Western Capitalism: Nourishing the Chinese Communist Party

3. Political Globalization

- a. Expanding Communist Political Power Through the UN
- b. Subverting the UN's Humanitarian Ideals
- c. Promoting Communist Political Ideas Worldwide
- d. World Government and Totalitarianism

4. Cultural Globalization: A Means of Corrupting Humanity

- a. Destroying the World's Cultural Traditions
- b. The UN's Role in Spreading Degenerate Values

5. Upholding National Heritage and Universal Values

References

Introduction

Today, modern transportation, telecommunications, and digital networks have shrunk geographies and eliminated boundaries that had stood for thousands of years. The world has become smaller and the number of interactions and exchanges between countries is unprecedented. This strengthening of global collaboration is a natural result of technological development, the expansion of production, and migration. This kind of globalization is the result of a natural historical process.

However, there is another kind of globalization, and it is the result of communist ideologies hijacking the natural process in order to undermine humanity. We will address this second form.

Beginning with the Renaissance, human history entered a period of dramatic change. In the late eighteenth century, the Industrial Revolution greatly increased productivity, which spurred social upheaval as well as profound shifts in philosophy and spirituality. As technology advanced, materialist and atheistic ideas became prominent; increasing numbers of people rejected traditional morality and belief in the divine.

Against this historical backdrop, the spectre of communism has turned globalization into a powerful tool for its goal of separating people from their traditional cultures and faith. While globalization provides opportunities for international cooperation and understanding, the breakdown of boundaries between nations and economies allows the spectre to combine the worst aspects of both the communist and non-communist systems, pursuing broad political and cultural operations to further its agenda around the world. The globalized economic and financial system facilitates this process, making it even harder for individual communities and nations to resist the communist spectre's onslaught.

This book has stressed that communism is not merely a theory, but an evil spectre. It is alive, and in pursuing its ultimate goal to destroy humankind, it is capable of nearly any kind of mutation that helps it sustain and expand itself. Since the 1990s, globalization has claimed to be about furthering democracy, the market economy, and free trade, and has therefore met with opposition from a number of left-wing groups and figures. But these individuals don't realize that the communist spectre is operating on another plane. Communism's aim isn't to use globalization to create a better world, but to take over the world by imposing an ideology of globalist control on all the world's nations.

Globalism has made astounding progress on a variety of fronts, particularly in the economic, political, and cultural spheres. As an ideological force, globalism has many faces and manifests in diverse, even superficially contradictory forms — often eliciting nebulous feelings of a world free from war, poverty, discrimination, or exploitation. But in practice, the methods proposed to achieve these things are essentially similar to the utopian lies of communist revolution.

Though each nation has its own culture and history, their diverse traditions contain universal moral values common to all of humankind. National sovereignty and the cultural traditions of each ethnic group play an important role in national heritage and self-determination, and offer collective protection in the face of various threats, from natural disasters to military invasions. Additionally, an ethnic group's national legends and religious faith help the entire people maintain a sense of identity, and protect them from falling to the spectre's evil designs.

While globalists often claim to stand for the cultures of all ethnicities, in recent years it has become increasingly apparent that this ideology actually serves to strengthen leftist causes. Instead of supporting traditional culture, which is rooted in faith and virtue, globalist talking points tend to mirror the Left's "political correctness," "social justice," "value neutrality," and "absolute egalitarianism."

World government, starting with increased supranational bodies and regulation, is the main end goal of globalism. Once a global super-government is formed, communism will easily achieve its goal of eliminating private property rights, nations, races, and the traditional culture of each nation. Revealing how the communist spectre manipulates globalization and the relationship between globalism and communism is a pressing matter.

1. Globalism and Communism

Karl Marx did not use the concept of globalism in his writings, but instead used the term “world history,” which has very close connotations. In *The Communist Manifesto*, Marx and co-author Friedrich Engels claimed that the global expansion of capitalism would inevitably produce a huge proletariat (working) class in the industrialized nations, and then a proletarian revolution would sweep the globe, overthrowing capitalism and achieving the “paradise” of communism.

Marx and Engels also wrote, “The proletariat can thus only exist world-historically, just as communism, its activity, can only have a ‘world-historical’ existence.” [1] That is to say, the realization of communism depends on the proletariat taking joint action around the world — the communist revolution must be a global movement.

Later, Vladimir Lenin modified Marx’s doctrine and proposed that the world revolution could be initiated in Russia, despite the predominantly rural character of its society at the time. In 1919, the Soviet communists established the Communist International in Moscow, with branches spread throughout more than sixty countries. Lenin said that the goal of the Communist International was to establish a World Soviet Republic. [2]

Joseph Stalin, the Soviet leader who succeeded Lenin, was known for the temporary policy of “socialism in one country,” but proposed several goals of the communist global revolution in his book *Marxism and the National Question*. American thinker G. Edward Griffin summarized Stalin’s points as follows:

Confuse, disorganize, and destroy the forces of capitalism around the world.

Bring all nations together into a single world system of economy.

Force the advanced countries to pour prolonged financial aid into the underdeveloped countries.

Divide the world into regional groups as a transitional stage toward total world government. Populations will more readily abandon their national loyalties to a vague regional loyalty than they will for a world authority. Later, the regionals [such as the present NATO, SEATO, and the Organization of American States] can be brought all the way into a single world dictatorship of the proletariat. [3]

William Z. Foster, the former national chairman of the Communist Party USA, wrote: “A Communist world will be a unified, organized world. The economic system will be one great organization, based upon the principle of planning now dawning in the USSR. The American Soviet government will be an important section in this world government.” [4]

From Marx, Lenin, Stalin, and Foster, to the “community of human destiny” proposed by the Chinese Communist Party (CCP), we can clearly see that the communist spectre is not satisfied with having power in only a few countries. Communist ideology, in all its forms, features the ambition to dominate all of humanity.

The proletarian world revolution failed to take place in the form Marx envisioned. What he thought were desperate and dying capitalist societies were instead prosperous and flourishing with private ownership and rule of law. With the collapse of the Soviet and Eastern European communist camp, and the adoption of market principles by the CCP regime, it appeared that the free world had triumphed over communism. But the communist spectre hides behind various doctrines and movements as it

corrodes, infiltrates, and expands communist elements into every corner of the world. Socialism — the primary stage of communism — has been gaining currency internationally, piggybacking on the destabilizing aspects brought about by globalization and globalist factors.

After World War II, the left-wing forces in European countries continued to grow. The Socialist International, which advocated democratic socialism, included political parties from more than one hundred countries. These parties were in power in various countries and spread across most of Europe, driving policies of generous welfare, high taxation, and increased state ownership.

Globalization has hollowed out US industry, shrunk the middle class, caused incomes to stagnate, polarized the rich and the poor, and driven rifts through society. This has greatly aided the growth of the Left and socialism in the United States, shifting the global political spectrum sharply left in the last decade or so. Left-wing forces around the world note that globalization has caused income inequality and polarization between the rich and the poor. Alongside these arguments, anti-globalization sentiment has grown rapidly, pinning the blame for the world's ills on capitalism and advocating socialist policies.

After the Cold War, communist ideas infiltrated economic globalization, with the goal that there would be no pure national economy and that the sovereignty of each country's economic foundations would be undermined. The result was to fully mobilize and internationalize human greed. In the last few decades, Western financial powers shifted wealth — accumulated by society over several hundred years — to quickly rapidly build up the economy of mainland China following the CCP's market reforms. The CCP used these investments to prop up its regime, while binding foreign businesses and leaders to its corrupt system.

As the head of the communist forces in the world today, the CCP aims to build up a socialist economic superpower while fortifying left-wing and communist parties around the world. Its totalitarian system upended the rules of normal trade, and it intends to use the enrichment it gained from democratic free markets to co-opt and subvert them from within.

The CCP's economic strength has also spurred on its political and military ambitions, as it attempts to export its authoritarian communist model throughout the world. Looking at the CCP's globalized strategy from the perspective of Marx, Lenin, and Stalin, today's world has many of the conditions necessary for communist revolution.

2. Economic Globalization

Economic globalization refers to the integration of chains of global capital, production, and trade that began in the 1940s and 1950s, matured in the 1970s and 1980s, and became a global norm in the 1990s. International agencies and corporations were the driving forces, as they demanded the loosening of regulation and controls to allow the free flow of capital and goods.

On the surface, economic globalization was promoted by Western countries to spread capitalism around the world. Unfortunately, however, globalization has become a vehicle for the communist spectre. In particular, globalization has resulted in Western countries providing financial support to the Chinese

regime, resulting in a mutual dependency between the capitalist market economy and the CCP's socialist totalitarian economy. In exchange for economic benefits, the West sacrifices its conscience and universal values, while the communist regime expands its control by way of economic coercion.

a. Destabilizing Effects of Globalization

Large international organizations, treaties, and regulations have been formed in the process of globalization, particularly the globalization of national economies. On the surface, this appears to be about the expansion of capitalism and the free market. But in fact, the trend works toward a unified system of economic control, one that is able to issue orders to determine the fate of enterprises in many countries. After this international financial order was established, the phenomenon of developed countries giving long-term economic aid to developing countries was also formed — in line with Stalin's third goal mentioned previously.

In terms of handing out financial aid, international financial organizations, such as the World Bank, usually implement macroeconomic interventionism, which is not only authoritarian but also undermines the free market. It also ignores the social, cultural, and historical conditions of the recipient country. The result is diminished freedom and national sovereignty, as well as greater centralized economic control. American scholar James Bovard wrote that the World Bank “has greatly promoted the nationalization of Third World economies and has increased political and bureaucratic control over the lives of the poorest of the poor.” [5]

Economic globalization has also contributed to the development of a homogeneous global culture, leading to greater similarities in consumer trends and unified mechanisms of production and consumption. Many small businesses and those associated with local ethnic groups have simply been wiped out by the wave of globalization. More and more people have lost the environment or incentives to freely engage in commerce within their own borders.

As the world became more interconnected with the development of communication and transportation technology, it seemed as if globalization would deliver financial prosperity and democratic values to the entire global village. In many cases, the opposite has occurred.

Developing countries become part of a global production chain, which leads to the weakening of their economic sovereignty and to state failure in some cases. Some countries become burdened with debt and the need to meet repayments, fundamentally rupturing the foundation of free capitalist economics in those countries.

Globalization weakens developing countries in other ways as well. In the early 2000s, Jamaica opened its markets and began importing large quantities of cheap milk. This made milk more affordable for more people, but it also led local dairy farmers to go bankrupt, as they couldn't compete amid the flood of cheap imports. Mexico used to have numerous light industrial manufacturing plants, but after Beijing gained admittance to the World Trade Organization (WTO), most of those jobs moved to the People Republic of China (PRC). Mexico suffered because it could not match China's high-output manufacturing capability.

Many developing countries are rich in natural resources, but since foreign investment poured in, the minerals have been mined for export abroad with very little economic gain generated for locals. Foreign

investment also corrupts government officials. Globalization claims to bring democracy to developing nations, but in reality it has empowered corrupt dictatorships while the general public has been left to starve.

During the 1997 Asian financial crisis, Thailand opened its weak financial system to international investment, which brought temporary prosperity. But when foreign investment left, Thailand's economy ground to a halt. The neighboring countries were also negatively impacted.

As professor Dani Rodrik of Harvard's John F. Kennedy School of Government stated, globalization presents a "trilemma": "We cannot simultaneously pursue democracy, national determination, and economic globalization." [6] This is the fatal flaw of globalization and something communism has exploited.

The benefits and opportunities brought about by globalization have often been limited to a small number of elites. In many countries, globalization has worsened inequality, with seemingly no long-term solutions available.

b. How Globalization Facilitates the Spread of Communist Ideology

The communist ideology of egalitarianism and the ethos of struggle have ridden around the world on the back of globalization. It eroded national sovereignty, exacerbated regional turmoil, and heightened the archetypal Marxist conflicts between "the oppressor" and "the oppressed" that leftists use as ideological weapons to fight against the free market, private property, and other aspects of the "old society."

The polarization of wealth created by globalization generates a self-perpetuating cycle. In Western countries, the enormous outflow of jobs and entire industries turned the lower and middle classes into victims of globalization. In the United States, the massive outflow of capital and technology to the PRC, caused millions of manufacturing job losses, leading to the loss of industries and a rise in unemployment. From 2000 to 2011, sixty-five thousand factories were closed, and 5.7 million, or 33 percent, of manufacturing jobs were lost. [7]

The gap between rich and poor has been widening in the United States for decades. Over the past thirty years, the growth of the average wage (adjusted for inflation) has been slowing, bringing about the emergence of the working poor — those who work or seek jobs for twenty-seven weeks of the year, but whose income is below the official poverty level. In 2016, 7.6 million Americans were counted among the working poor. [8]

The polarization of the rich and the poor is a fertile breeding ground for communist ideology to grow. Economic problems impact every aspect of society, but the demand for a solution based on a perceived unfair distribution of income has led to a surge of socialist ideology and of activism for "social justice." Meanwhile, the expansion of social welfare benefits has in turn created more poor families, generating a vicious cycle of decreased productivity and individual reliance on the state.

Since 2000, leftist ideology has grown increasingly influential in the United States, with youth shifting increasingly to the left on social, economic, and political issues. By the 2016 election, a rising demand for socialism was evident, along with increasing political polarization. To a great extent, the impact of

globalization lay behind these shifts. At the same time, the greater the economic and social strife Western democratic societies appeared to be suffering from, the more triumphant the force of communism appeared on the world stage.

Without compunction, the communist spectre plays both sides of an issue to achieve its aims. Thus, along with the advance of globalization came anti-globalization campaigns, marked first by the large-scale violent protests in late 1999 in Seattle against the WTO Ministerial Conference. Three large-scale international conferences in 2001 (the Summit of the Americas meeting in Québec, Canada; the European Union summit in Gothenburg, Sweden; and the Group of Eight economic summit in Genoa, Italy) were also beset by such demonstrations.

Worldwide anti-globalization campaigns have drawn participants from a variety of backgrounds. A vast majority of them have been left-wing opponents of capitalism writ large, including labor unions and environmental organizations (also hijacked and infiltrated by communism), as well as victims of globalization and the underprivileged. As a result, the public, whether supporters or opponents of globalization, have ended up inadvertently serving the goals of communism.

c. Western Capitalism: Nourishing the Chinese Communist Party

When assessing the successes or failures of globalization, scholars often cite the PRC, which seemed to greatly benefit from globalization and rapidly came to the fore as the world's second-largest economy. Many predicted that mainland China would ultimately replace the United States as the world's largest economy.

Whereas Mexico, for example, established low-end manufacturing as its model, the PRC set out to obtain the most cutting-edge technology from the West and then replace its competitors. To that end, companies from developed countries were required to set up joint ventures with Chinese companies in order to sell into the China market, which the CCP then used to extract key technologies. The Party adopted numerous methods, from forcing technology transfers to outright stealing via hacking. After obtaining this advanced technology, the PRC pressed its advantage to dump low-priced products on the world market. With the help of export rebates and subsidies, mainland China defeated competitors with below-market prices and disrupted the order of free markets.

As undeveloped countries opened their domestic markets, the PRC instead created multiple trade barriers. The CCP profited enormously by taking advantage of the WTO's rules upon admission in 2001, while simultaneously taking advantage of the global market to dump products abroad. The Party failed to open key industries — including telecommunications, banking, and energy — which in turn enabled mainland China to take advantage of the global economy while reneging on its commitments.

Bought off by economic profits, the Western world turned a blind eye and a deaf ear to the egregious human rights abuses the CCP was committing, and the international community continued to confer generous favor on the regime. In the midst of globalization, a powerful PRC regime, together with a morally corrupt Chinese society, has struck a blow to the market economy and trade regulations in the West.

The PRC has ignored the rules and reaped all the advantages of globalization. In a sense, globalization has been like a blood transfusion for the Communist Party, allowing a fading communist state to spring back into action. Behind the manipulation of globalization is the hidden purpose of propping up the PRC through the reallocation of wealth.

Globalization has been a process of saving the CCP and legitimizing the regime. While the Party strengthened its socialist muscles with capitalist nutrients, the West fell into relative decline, further giving the CCP confidence in its communist totalitarianism and global ambitions. Mainland China's rise also greatly excited numerous socialists and members of the Left worldwide.

While its economy has grown, the PRC has intensified efforts to infiltrate global economic organizations, including the WTO, the International Monetary Fund, the World Bank, the UN Industrial Development Organization, and others. When assigned to important positions in these organizations, PRC officials persuade them to cooperate with the regime in order to endorse the Party's schemes and defend its policies.

The CCP regime uses international economic organizations to carry out its own economic agenda and corporatist model. If its ambitions aren't halted, there's little doubt that the regime will bring disaster to global politics and economics.

The above are just some examples of how economic globalization has been used to promote and extend communism. With advances in technology and transportation, economic activities are extended beyond a nation's borders. This is a natural process, but in this case, the process was turned into an opportunity for the CCP to begin the path to global dominance.

3. Political Globalization

Political aspects of globalization include increased cooperation among states, the emergence of international bodies, and the formulation of international agendas and treaties. Following the emergence of such international institutions, as well as rules and regulations that transcend national borders, these organizations have developed into bases of international power, weakening national sovereignty and eroding the cultural, social, and moral foundations of individual nations. In the name of promoting world peace and international understanding, globalist institutions aim to consolidate power for the gradual advancement of the communist program.

The communist spectre promotes and uses international organizations to bolster the strength of leftist factors, promoting the Marxist philosophy of struggle and communist regimes' twisted definitions of human rights and freedom. Globalism promotes socialist ideas on a global scale, including attempts to redistribute wealth and form a world government to eventually bring all of humanity under totalitarian rule.

a. Expanding Communist Political Power Through the UN

The United Nations is the largest international organization and was established after World War II to strengthen cooperation and coordination among countries. As a supranational entity, the UN has been

used by communist forces in their goal of weakening and abolishing nation-states. From its establishment, the UN was compromised by the Soviet-led communist bloc, and it has served as a stage for the Communist Party to promote itself and the communist goal of a world government.

When the UN was founded and its charter drafted, the Soviet Union was one of the sponsoring countries and a permanent member of the Security Council, playing a decisive role. The secretary-general of the UN Charter Conference was Alger Hiss, a US State Department official and important adviser to President Franklin D. Roosevelt. Hiss was convicted of perjury in 1950, in connection with the charge of being a Soviet spy. The UN Charter and conventions contain back doors that are beneficial to communist regimes, which likely have a great deal to do with Hiss's involvement.

The heads of many important UN agencies are communists or fellow travelers. Many UN secretaries-general have been socialists and Marxists. For example, the first, Trygve Lie, was a Norwegian socialist who initially received strong support from the Soviet Union. His most important task was to advocate for bringing the PRC into the United Nations. His successor, Dag Hammarskjöld of Sweden, was a socialist and a sympathizer for a global communist revolution. Hammarskjöld often fawned over high-ranking CCP official Zhou Enlai. The third secretary-general, U Thant of Burma (also known as Myanmar), was a Marxist who believed that Lenin's ideals were consistent with the UN Charter. The sixth secretary-general, Boutros Boutros-Ghali of Egypt, began his political career in the regime of Gamal Abdel Nasser and was formerly the vice president of the Socialist International. [9]

It is easy to understand why the heads of communist regimes regularly receive the highest courtesy from the United Nations. Many UN conventions have been used to directly or indirectly promote communist ideas and expand communist power.

The highest mission of the UN is to maintain world peace and security and its peacekeeping forces are overseen by the under-secretary-general for political and peacebuilding affairs. Of the fourteen individuals who held this position from 1946 to 1992, thirteen were Soviet citizens. The Soviet communist regime never relinquished its attempt to expand communist power, and it had no interest in contributing to world peace. Though the Soviet Union used "safeguarding world peace" as its slogan, the real aim was to hijack the UN, using it as a pro-socialist organization to advance the communist movement.

Communist influence was so entrenched in the UN that the organization acted as a veritable front group for the Soviet Union. FBI Director J. Edgar Hoover stated in 1963 that communist diplomats assigned to the UN "represent the backbone of Russian intelligence operations in this country." [10]

Even after the collapse of the Soviet bloc, the communist legacy remained widespread in the UN. The Wall Street Journal reported in 1991: "Many of those working within the Secretariat, or at missions in its vicinity, argue that communism left a legacy within the UN bureaucracy. ... 'It works like a scorpion's stinger,' says one UN professional. 'The scorpion — East Bloc socialism — dies. But the stinger remains poisonous, and strikes new victims.' ... [Over the years,] Westerners who worked at the UN ... found themselves surrounded by what many have called a communist mafia." [11]

The CCP uses the UN as a propaganda platform. For example, top UN officials, including the secretary-general, have promoted the CCP's One Belt, One Road (OBOR), a global infrastructure and investment initiative, as a way to tackle poverty in the developing world. In reality, the initiative is a means for the

CCP to expand its international hegemony. OBOR has left many countries in debt crises; Pakistan, for example, requested a \$6 billion bailout from the International Monetary Fund because of the country's debts problems resulting from OBOR loans. Others have been forced to cede control of critical infrastructure to the PRC. Sri Lanka had to lease an important port to Beijing for ninety-nine years to pay off its debt.

Moreover, the initiative enables the CCP to exert control over the politics and economies of participating countries, while undermining human rights and democracy in those countries. Consequently, many countries are pulling back. However, due to the CCP's political influence in the UN, the agency's senior officials have touted the project. [12]

b. Subverting the UN's Humanitarian Ideals

One of the United Nations' objectives is to improve human rights and promote freedom; this is a universal principle. But the PRC, together with other corrupt regimes, denies the universality of human rights. The Communist Party claims that human rights are the internal affairs of each country, using this as an excuse for its monstrous repression of religious freedom, ethnic minorities, and dissidents. The CCP even praises itself as a defender of human rights for "lifting" hundreds of millions of PRC citizens out of poverty, taking credit for the hard work and ingenuity of the Chinese people.

The CCP has used the platform of the UN to attack the democratic values of the West, relying on its alliances with developing nations to subvert the efforts of free nations to promote universal values. Due to manipulation by communist factors, the UN has not only done little to improve human rights, but also become a tool used by communist regimes to whitewash their poor human rights records. Dore Gold, former Israeli ambassador to the UN and author of *Tower of Babel: How the United Nations Has Fueled Global Chaos*, asserted: "The UN is not a benign but ineffective world body. It has actually accelerated and spread global chaos." Gold outlined numerous examples, including the UN's "value neutrality" and the immorality of "moral equivalence" and "moral relativism"; the organization's general corruption; the fact that undemocratic countries are allowed to hold the majority of votes; and the degree of control given to communist regimes. [13] He called the UN an "abject failure," writing that it was "dominated by anti-Western forces, dictatorships, state sponsors of terrorism, and America's worst enemies." [14]

For example, countries with poor human rights records are allowed to become member states of the Human Rights Council, utterly compromising the worth of the council's human rights reviews. Furthermore, the PRC has bought off many developing countries, ensuring that any criticism of the communist regime's human rights policies has been shelved. The UN's tyranny of the majority has made it a tool for communist forces in opposing free nations on many issues. This has prompted the United States to withdraw from the Human Rights Council. The West wants to promote freedom and human rights but has been repeatedly blocked by communist countries. The council has been hijacked by thugs, and the so-called international conventions adopted have done nothing to bind totalitarian countries. These countries simply mouth the slogans without implementing them.

The UN Charter is very similar to the Soviet Constitution and in direct opposition to the US Constitution. The charter's purpose is not to protect the rights of people, but to serve the interests of political leaders. Likewise, the Soviet Constitution superficially gave the citizens some rights, but in fact, many specific

laws were stipulated as “within the scope of the law,” which allowed the Soviet regime to arbitrarily deprive citizens of their rights according to its interpretations of “within the scope of the law.” The UN Charter and its various contracts and conventions define people’s rights in the same equivocal way. For example, in the International Covenant on Civil and Political Rights, statements like “everyone has the right” are attached to provisions such as “the above-mentioned rights shall not be subject to any restrictions except those which are provided by law.” This is not just an arbitrary or coincidental choice of blueprint, but a “back door” that communism purposefully established.

As Griffin wrote: “In fact, every single right outlined in the United Nations Covenant on Human Rights may be legally denied if in the opinion of the politicians it is ‘necessary to protect national security, or public order, or public safety, or public health, or public morals, or the rights, freedoms or reputations of others.’ Most wars and national crimes are committed in the name of one of these [provisions].” [15] It is difficult for free countries to arbitrarily deprive citizens of their freedom, yet communist regimes can openly take advantage of loopholes in the Universal Declaration of Human Rights.

c. Promoting Communist Political Ideas Worldwide

The communist spectre, through its agents, repeatedly raises global problems and claims that these problems can be solved only through international collaboration and global power structures. Its true goal is to establish a world government. Consequently, various countries are restricted and regulated more and more by a growing number of international treaties, thus weakening their national sovereignty.

Many groups support international power structures of this sort, and although such groups are not necessarily communist, their claims are consistent with communist goals — that is, to eventually abolish individual nations and establish a world government.

In Chapter Sixteen, we detailed how communism uses the claim of protecting the environment to advance its agenda. Environmentalism has gone hand in hand with the drive to weaken national sovereignty and promote supranational political power.

A media personality said on Earth Day 1970: “Humanity needs a world order. The fully sovereign nation is incapable of dealing with the poisoning of the environment. ... The management of the planet, therefore, whether we are talking about the need to prevent war or the need to prevent ultimate damage to the conditions of life, requires a world government.” [16]

The Humanist Manifesto II of 1973 also declared: “We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community. ... Thus we look to the development of a system of world law and a world order based upon transnational federal government.” [17]

In fact, the establishment of the UN Environment Programme came about precisely because a group that advocated for a global confederacy in 1972 considered the environmental issue to be a world issue, and therefore called for the development of global solutions and the establishment of a global environmental protection agency. Its first director was Maurice Strong, a Canadian with strong socialist tendencies.

At the UN Earth Summit in Rio de Janeiro in 1992 (also known as the UN Conference on Environment and Development), 178 governments voted to adopt Agenda 21. This eight-hundred-page blueprint includes content on the environment, women's rights, medical care, and so on. An influential environmental researcher who became an official of the UN Environment Programme said: "National sovereignty — the power of a country to control events within its territory — has lost much of its meaning in today's world, where borders are routinely breached by pollution, international trade, financial flows, and refugees. ... Nations are in effect ceding portions of their sovereignty to the international community, and beginning to create a new system of international environmental governance as a means of solving otherwise-unmanageable problems." [18]

Superficially, many arguments for a world government seem reasonable, but their true purpose is to spread communism and dominate the world. Communist regimes often publicly decry interference in other countries' affairs while actively participating in the various international organizations promoting the concept of global governance.

Boutros-Ghali initiated rapid advances in the UN's march toward world government during his term as secretary-general from 1992 to 1996. He called for the formation of a permanent UN army and pressed for the right to collect taxes. [19] The United States opposed allowing him to serve a second term, and one can only imagine how much more powerful the UN would be today if not for that intervention.

In 2002, Secretary-General Kofi Annan said, "In an age of interdependence, global citizenship is a crucial pillar of progress." Robert Chandler, a former US Air Force colonel and White House strategist, believed that Annan's so-called progress threatened national sovereignty and opened the way for a global civil society under the governance of a "massive, faceless international bureaucracy, which would ... relegate individuals to the status of worker ants in a socialist authoritarian universe." UN programs like Teaching Toward a Culture of Peace were actually organized and overseen by ultra-leftists, whom Chandler believed were intent on destroying national sovereignty. [20]

The 1958 book *The Naked Communist* outlined the forty-five goals of communists, one of which states: "Promote the U.N. as the only hope for mankind. If its charter is rewritten, demand that it be set up as one-world government with its own independent armed forces." [21] A world government cannot be established in the short term, thus, communists and globalists use various issues to establish international institutions in various fields, then promote the unity of these institutions, and continue to advocate for dependence on the UN.

d. World Government and Totalitarianism

There is nothing wrong with envisioning a better world or future. Seeking to establish a world government to solve all of mankind's problems, however, is no different from the misguided "dictatorship of the proletariat" or central planning promoted by communism.

Advocating for a world government, strengthening the role of the UN, portraying the UN as a panacea for solving all problems in today's world — all of this is part of an attempt to play God and arrange the future of humankind. Were such a regime established, it would inevitably descend into communist-style totalitarianism.

To attract countries to join it, a world government would invariably offer tantalizing benefits, promises of welfare, and a blueprint of a global utopia for humankind.

However, an unavoidable issue faced by a world government is how to actually implement its policies — be they political, military, economic, or other. To push through its policies on a global scale, such a government couldn't take the form of a free republic like that of the United States; by necessity, it would be a totalitarian regime, like that of the Soviet Union or the PRC.

This centralization would elevate the power of the government to an unmatched level, and its control over society would be unprecedented. At this stage, such a world government wouldn't bother with achieving consensus among its member countries or heed any commitments made to them; instead, it would solely focus on the forceful implementation of its policies.

In the world today, there exist great differences among countries. Many countries have neither orthodox faiths nor free societies, not to mention respect for human rights or high moral standards. If countries were to combine to form a world government, that government would have to adopt the lowest standard among them, eliminating any requirements relating to faith and belief, morality, and human rights. In other words, countries would be given a free pass on these issues, as the concept of so-called "neutrality" in religion, morality, and human rights would be used to unite them. A world government would inevitably promote a mainstream culture in order to unify the world, despite the fact that each country has its own cultural traditions and religious beliefs.

Of the experts, scholars, and government officials who actively advocate a world government, the majority are atheists or those who hold progressive views on religious faith. Clearly, a world government would have atheism as its core value — an inevitable consequence, given that communism is the force behind a world government. Furthermore, because cultural and linguistic differences between peoples would impede global authority, proponents of world government often oppose concepts like patriotism or localism, which are essential for the well-being of nation-states.

To maintain its rule, this world government would forcibly and violently implement ideological re-education. To prevent fragmentation or independence movements by member countries, a world government would greatly strengthen its military and police forces and tighten its control over freedom of speech and the media.

The government of a country or region whose people do not have a shared faith and culture could rely only on totalitarian rule to stay in power, and the result would be the loss of individual freedom.

In the end, a world government could only be realized as a totalitarian project, featuring the same enslavement, abuse, and degradation of its subjects seen under communist regimes today and throughout history. But instead of being confined to a single country, this totalitarianism would extend to the entire world, leaving the communist spectre practically unopposed in its plan to corrupt human traditional culture, eradicate belief in the divine, and finally destroy humanity itself.

4. Cultural Globalization: A Means of Corrupting Humanity

As cultural exchanges and capital flows expand throughout the world, the various deviant cultural forms that communism has established over the past nearly one hundred years — such as modern art, literature, and thought; deviant entertainment and lifestyles; and consumerism — are transmitted globally. During this process, the traditions of various ethnic groups are interrupted and severed from their original meaning, resulting in hollow, degenerate lifestyles geared toward consumption and profit, breaking down morality and society wherever they are spread.

Willi Münzenberg, the German communist activist and one of the founders of the Frankfurt School, said: “[We must] organise the intellectuals and use them to make Western civilization stink. Only then, after they have corrupted all its values and made life impossible, can we impose the dictatorship of the proletariat.” [22]

Indeed, as described in previous chapters of this book, the heritage of Western civilization has been replaced by deviated modern pop culture. Globalization and globalism bring this degeneracy to all corners of the earth.

Globally, the United States leads in the political, economic, and military arenas. Its unique position in these fields carries over to American popular culture, which is readily accepted and adopted by other countries and regions. After infiltrating and corrupting the family unit, politics, the economy, law, arts, the media, and popular culture across all aspects of daily life in the United States, communism made use of cultural globalization to export this corrupted culture. Seen as the newest, most desirable trends from America, it spread across the entire world. Through Hollywood movies, inhabitants of China’s far-flung conservative inland villages learned that single mothers, extramarital affairs, and sexual liberation are all “normal” aspects of life in the “advanced” West. Rock ‘n’ roll became extremely popular across the world, from Ecuador in South America, to Malaysia in Southeast Asia, to Fiji in the Pacific Islands. In education, the ideology underpinning the Common Core curriculum created by cultural Marxists was almost instantaneously reflected in Taiwan’s secondary-school textbooks. In the blink of an eye, the Occupy Wall Street movement in New York was shown on television screens in the remotest mountain hamlets of India.

Cultural globalization is the hurricane that blows the deviant culture of the West and the Party culture of communist totalitarian regimes throughout the entire world, mercilessly sweeping away the traditional values that have guided humanity for thousands of years.

a. Destroying the World’s Cultural Traditions

Every ethnic culture has unique characteristics and carries the deep influences of its own special history. Despite the differences between ethnic cultures, they all observe the same divinely bestowed universal values in their traditions. After the Industrial Revolution, technological development brought about convenience, and simultaneously, tradition was labeled by progressives as backward. Measuring everything based on its modernness, novelty, and “progress” — or whether it has commercial value — is now standard.

Communism promotes values that seem noble, but, in reality, are aimed at having humankind abandon traditional values, replacing them with homogeneous and deteriorated modern values instead. Today's so-called common values formed by cultural exchange in the process of globalization aren't from any particular tradition — they are modern values. The elements and values that are adopted by globalism must, of necessity, deviate from tradition. They include only the crassest elements of existing cultural heritage, as well as the aspects that can be commercialized. Notions about the “common destiny of humankind” and “our common future” are the results of such deviated values.

The lowest standard that is recognized during cultural globalization manifests in consumer culture. Product design and marketing, driven by economic interests, are entirely centered on appealing to consumers' base instincts. The aim is to control humankind by seducing, indulging, and satisfying people's superficial desires.

This global consumerist culture is used to corrupt tradition in multiple ways. First, the unique characteristics and meaning behind a product, as originated from its ethnic culture, are removed. In other words, tradition is taken away from products through deculturalization, or standardization. The more alienated a group of people is from their cultural heritage and faith, the more susceptible they become to such a simplified consumerist culture. Over time, through globalization, this population's customs and identity devolve to only the low level needed to maintain a cheap commercial culture bereft of meaning and morality.

Second, the globalized media industry and its monopolies have enabled communist elements to easily make use of the degenerated ideas behind products. They advertise the superficial cultural aspects of products and introduce Marxist ideology while promoting them. The hybridization of cultures through globalization thus becomes another channel for promoting communist ideology.

Third, a global culture makes consumerism the mainstream culture of society. Commercials, films, television shows, and social media constantly bombard consumers with the idea that they are not living a real life if they don't consume or own certain products, or seek to be entertained in particular ways. Communism uses different means and entertainment to prompt people to pursue the satisfaction of their base desires. As people indulge these desires, they move away from the spiritual plane, causing them to deviate from their long-held divine beliefs and traditional values within a few short generations.

As communism quickly spreads its deteriorated ideology amid the backdrop of globalization, it utilizes the herd mentality. With frequent exposure to news media, social media, commercials, television shows, and films, people are bombarded with various anti-traditional ideologies. This creates an illusion that such deteriorated ideologies represent a global consensus. People gradually become numb to the damage wrought by these ideologies, as twisted behaviors come to be seen as fashionable and people are urged to take pride in them. Substance abuse, sexual liberation, degenerate music, abstract art, and much more all spread in this fashion.

Modern art is degenerate and violates all traditional definitions of aesthetics. Some people may have realized this at first, but after modern artworks are constantly exhibited in major metropolitan areas and sold at high prices, and when the media frequently reports on dark and strange works, normal people begin to believe that they're the ones who've fallen out of touch with fashion and that it's their taste in art that needs to be updated. Gaslighted by this aesthetic trend, people begin to negate their own sense of the beautiful and to favor deteriorated art forms.

All manner of deteriorated culture masked as Western culture is currently being spread to every corner of the world. Hollywood, in particular, has become a major carrier of various ideologies that stem from cultural Marxism. The special characteristics of the movie industry allow it to make people subconsciously accept its values. As described in Chapter Thirteen, film has the power to depict compelling atmospheres, narratives, and personalities, immersing audiences in the director's viewpoint. Hollywood movies play an enormous role in shaping audiences' values and worldview.

In this book, we have also discussed how cultural Marxism has taken over Western education (see Chapter Twelve), and, in turn, exposed foreign students studying in Western countries to various leftist ideologies. When they return to their countries, they spread these ideologies, which are seen as attractive because Western countries are more technologically advanced and economically developed. Thus, these ideologies encounter little resistance as they spread and destroy the local traditional culture.

These modern globalist values have also become ubiquitous and mainstream via the corporate culture of multinational corporations. The promotion of sexual liberation has developed rapidly through globalization, seriously impacting and corroding the moral values of traditional society.

In 2016, a large global chain retailer announced that their store dressing rooms and restrooms would be "friendly to transgender people," meaning that men could enter women's restrooms or locker rooms at will if they self-identified as women. The American Family Association said the policy was harmful to women and children and called on consumers to boycott the company. To date, the association's pledge to boycott the store chain has received more than 1.5 million signatures. [23] Boycotts have become unrealistic, however, as more and more companies across society have adopted such policies. Communism is able to utilize the herd mentality because many people do not have a strong will. Once humankind deviates from divinely imparted traditions, everything becomes relative and changes over time. The situation becomes ripe for exploitation.

Under the conditions of globalization, mutual respect and tolerance of different national cultures have become mainstream. Communism has used this to distort the concept of tolerance and make value neutrality a "global consensus," thereby advocating deviant ideas.

b. The UN's Role in Spreading Degenerate Values

Article 13 of the UN Convention on the Rights of the Child states, "The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice." [24]

Some scholars have asked: If parents do not allow their children to wear T-shirts with Satanic symbolism, does it constitute a violation of children's rights? Do children have the right to choose how they speak to their parents? Children may lack judgment; if they commit acts of violence or violate ethical norms, can parents discipline them? These worries are not unwarranted. In 2017, Ontario, Canada, passed a law that parents should not deny children's wishes of gender expression (i.e., children could select their own genders). Parents who don't accept their child's chosen gender identity may be considered to be engaging in child abuse, and their children could be taken away by the state. [25]

In 1990, the World Health Organization announced that homosexuality was not a mental illness, which greatly elevated and spurred on the LGBT movement worldwide. Under the conditions of globalization, AIDS spread globally, and the most susceptible group, homosexuals, became a focus of social concern and public discussion. Communism has thus promoted the expansion of the LGBT cause. South Africa was the first country to introduce a new convention at the UN Human Rights Council that requires that the recognition of sexual orientation and gender identity be used as an indicator of upholding human rights. The convention, the first that directly targeted sexual orientation and gender identity, was ultimately adopted. In reality, the convention normalizes what used to be considered deviant ideas by attributing to them the same importance as natural rights.

Communism thus uses globalization to mutate and destroy traditional culture and moral values in an all-encompassing fashion. This includes the use of developed countries, global enterprises, and international institutions. People are immersed in the superficial convenience of a globalized lifestyle, but they are not aware of the rapid transformations occurring at the level of ideology and consciousness. In just a few decades, these completely new ideas have engulfed many parts of the world. Wherever these ideas go, the culture changes — even the oldest and most closed countries can't escape. If this trend continues, civilization itself will be lost.

Traditional culture is the root of human existence and an important safeguard for human beings to maintain moral standards. It is the key for people to return to the righteous path and be saved by their Creator. In the process of globalization, traditional culture has been twisted and ruined by the arrangements of the communist spectre. The long-term moral crisis human civilization faces is unprecedented.

5. Upholding National Heritage and Universal Values

Different nationalities and countries have existed for millennia. Although they exist in different regions, have different social forms and political systems, use different languages, and have different cultural and psychological qualities, all share common universal values. These universal values are the core of traditional culture for all ethnic groups.

By using globalization in conjunction with other historical processes over the last few centuries, the communist spectre has greatly expanded its power in the human world and brought tremendous damage to the divinely inspired traditional cultures of mankind.

In the first half of the twentieth century, communists took power in Russia and China, slaughtering the cultural elites and destroying the traditional culture of these two vast nations. After World War II, the communist camp infiltrated and controlled international organizations such as the UN, abused democratic procedures to allow the majority to conquer the minority, and used money to win over small countries in an attempt to use the UN's supranational power to spread its political system worldwide.

Around the world, especially after the end of the Cold War, communism's representatives in both the East and the West began using international political, economic, and cultural exchanges and cooperation to expand and control globalization. Globalist institutions promote degenerate values in virtually every

country on earth, aiding the communist spectre's systematic destruction of universal values, traditional culture, and faith in the divine.

In the little more than one hundred years since the emergence of communism on the global stage, these transnational political and economic forces have come to wield formidable power, imperiling sovereign nations everywhere with the agenda of world government.

Only with the return of tradition can people restore their national identity and sovereignty and create a harmonious international environment governed by upright universal values. This will allow humankind to banish the communist spectre and live under the protection and grace of the divine.

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Chapter Eighteen: The Chinese Communist Party's Global Ambitions

Table of Contents

Introduction

1. The Chinese Communist Party's Ambition to Dominate the World

- a. The CCP's Multi-Pronged Strategy to Subvert and Contain the US
- b. Inciting Anti-US Hatred in Preparation for War
- c. The CCP's Overt Intention to Defeat the US

2. Communist China's Strategies for World Domination

- a. One Belt, One Road Initiative: Territorial Expansion Under the Guise of Globalization
- b. The Periphery Diplomacy Strategy to Exclude the US From the Asia-Pacific Region
- c. Strategy in Europe: 'Divide and Conquer'
- d. 'Colonizing' Africa With the 'Chinese Model'
- e. Advancing Into Latin America
- f. The CCP's Growing Military Capabilities

3. Unrestricted Warfare With Chinese Communist Characteristics

- a. The CCP's Global Propaganda Operations
- b. The Aim of United-Front Work: Disintegrating the Free World From Within
- c. Economic Warfare: The CCP's Heavy Weaponry
- d. Using the Masses for Espionage
- e. The Many Forms of Unrestricted Warfare

4. The Communist 'China Model'

5. Lessons Learned and the Way Out

- a. The Policy of Appeasement: A Grave Mistake
- b. Why the West Got China Wrong
- c. The Way Out

References

Introduction

The spectre of communism has spent much of modern history establishing itself in our world, whether through overt totalitarian rule or covert subversion. The violent Bolshevik revolution in Russia at the beginning of the twentieth century paved the way for the spectre's primary actor: the Chinese Communist Party (CCP).

The CCP was established in 1921 by agents of the Far Eastern branch of the Soviet-led Communist International. Over the next several decades, the Soviet Union played a major role on the world stage, confronting the Western democratic camp in the Cold War, leading Westerners to believe the Soviet Union and its satellite communist regimes in Eastern Europe were the archetypal communist adversary. The CCP, meanwhile, had ample time to establish and strengthen its regime. In 1949, it defeated the Chinese Nationalist government and founded the People's Republic of China (PRC).

The collapse of the Soviet Union in 1991 left the PRC as the world's major communist power. Faced with the new geopolitical situation, the Party took a new, nonconfrontational approach: It enticed the rest of the world to engage with its reformed market economy while retaining a totalitarian political system. As a result, many Western scholars, entrepreneurs, and politicians have stopped regarding the PRC as a communist regime, believing it to have turned on its founding ideological principles.

This could not be further from the truth. Despite adopting the trappings of a market system, the CCP has brought the essential characteristics of communism — deceit, malice, and struggle — to their apex, creating a regime that employs the most pernicious and insidious methods of political intrigue developed over thousands of years of human history. The CCP seduces people with profits, controls them with force, and deceives them with lies. It has cultivated its demonic technique to the point of mastery.

China is home to five thousand years of history and a splendid traditional heritage, which have earned its people respect and admiration the world over. The CCP capitalized on these positive sentiments; after seizing power and taking the Chinese people captive, it conflated the concepts of the Chinese nation and the CCP regime. It presented its ambitions under the camouflage of China's "peaceful rise," making it difficult for the international community to understand its true motives.

But the essential nature of the CCP has never changed. The Party's strategy of economic engagement is simply to use the "nutrition of the capitalist body" to strengthen its own socialist body, to stabilize its rule, and to realize its ambitions, rather than to enable China to see true prosperity and strength. [1] In practice, its methods disregard basic ethics and universal values.

In order to survive and thrive, human society must follow the standards of conduct laid down by the Creator. Among these are the need to maintain high moral character, adhere to universal values, and protect people's rights to what is theirs. The economic development of a normal society needs to be supported by corresponding moral standards.

But the Chinese communist regime has followed a diametrically opposite path, creating a fast-rising economic abomination that has encouraged severe moral degeneracy. The evil spectre's motivation for arranging China's "economic miracle" is simple: Economic strength gives the CCP regime the persuasive influence it needs to dictate its terms to the world. These arrangements are not intended to benefit

China or the Chinese people, but rather to play on people's worship of money and wealth so that the world will align with the CCP in economic cooperation and international affairs.

Internally, the Communist Party rules through tyranny and the most ruthless aspects of the capitalist system. It rewards evil and punishes good, turning the worst individuals into society's most successful. Its policies magnify the evil side of human nature, using atheism to create a state of utter degeneracy in which people have no moral qualms.

When operating abroad, the CCP advocates the ideology of "socialism with Chinese characteristics" and offers powerful economic incentives as a lure to have people of the free world let down their guard, abandon moral principles, and turn a blind eye to the CCP's vast abuses of human rights and persecution of religion. Many politicians and corporations in Western countries have betrayed their values and compromised themselves for profit, aligning themselves with the CCP's practices.

Western countries hope they can help the CCP make a peaceful transformation, but while China has indeed undergone a degree of superficial modernization and westernization, the Party never changed its underlying nature. Over the past few decades, the practical result of engagement has seen the CCP successfully and peacefully undermine the moral obligations of the United States and corrupt the public will.

The CCP is the main arm of communism and thus the greatest threat to free societies everywhere. The communist spectre's aim in strengthening the global power of the CCP is to spread its poison to all corners of the earth and ultimately to have people betray tradition and the divine. Even if the Party's efforts to establish itself as the world's leading power are not directly successful, it will still have achieved its underlying purpose: to part people from their moral values. It does this by tempting people with economic interests, manipulating them with financial traps, infiltrating their political systems, intimidating them with military force, and confusing them with propaganda.

Faced with such great danger, we must carefully examine the CCP regime's ambition, strategy, and tactics.

1. The Chinese Communist Party's Ambition to Dominate the World

The Chinese communist regime is not satisfied with being a regional power. It wants to control the world. This is determined by the Communist Party's innate characteristic of tyranny. By its very nature, the Party opposes heaven, earth, and tradition; it resorts to violence to smash the "old world" and aims to destroy all states, nations, and classes, with the feigned goal of "liberating all humanity." Its unchanging mission is one of constant expansion until the world is united under communist ideology. Its doctrines and practices are by definition globalist.

But because traditional culture had deep roots in society, at times communism has had to adopt a gradual and roundabout approach to supplant it. In the Soviet Union, Joseph Stalin claimed the need for "socialism in one country," while the CCP has adopted "socialism with Chinese characteristics."

Unlike the political parties that share power or hold power by rotation in Western democracies, the CCP has uncontested authority. It sets strategic goals with a scope of decades or centuries. A few years after seizing power in 1949, it rolled out the slogan “surpass Britain and catch up to America,” which prefaced the Great Leap Forward. Later, owing to unfavorable domestic and international situations, the CCP assumed a low profile for decades.

After the 1989 Tiananmen Square massacre, much of the international community boycotted the Chinese regime. In response, the Party evaluated the situation and concluded that it was still unable to compete directly with the United States. So rather than attempting to take the lead on the international stage, it took the path of hiding its strengths and biding its time. This was not because the CCP had changed its goals, but rather because it adopts different strategies based on the circumstances of the time.

It can be said that the communist spectre used the ancient Chinese strategic feint of “openly repairing the plank roads while secretly advancing via the hidden route of Chencang.” The first communist superpower was the Soviet Union, but its ultimate role was to aid the rise and maturation of the CCP regime.

Since World War I, the United States has been the most powerful country on earth, serving to maintain international order. Any country that wants to overturn this order must bring down the United States, so in terms of the CCP’s overall strategic considerations, America is the Party’s main enemy. This has been the case for decades, and the CCP has never stopped preparing for an all-out offensive against the United States.

In the book *The Hundred-Year Marathon: China’s Secret Strategy to Replace America as the Global Superpower*, national security expert Michael Pillsbury wrote that China has a long-term strategy to subvert the US-led world economic and political order and to replace it with communism by 2049, the one-hundredth anniversary of the Communist Party’s rise to power in China. [2] Pillsbury notes the Chinese film *Silent Contest*, produced by the National Defense University of China, which states that the CCP’s process of realizing its “great cause” of dominating the world “will inevitably run into constant wear-and-tear and struggle with the US hegemonic system,” and “it is a centennial contest, not to be shifted by the human will.”

The CCP’s global strategy is centered on countering the United States. Arthur Waldron, a professor at the University of Pennsylvania and an expert on China, stated at a 2004 Senate hearing that the Chinese People’s Liberation Army (PLA) is the only army in the world that is dedicated to anti-US operations. [3] Additionally, most of the CCP’s diplomatic relations and international activities target the United States directly or indirectly.

a. The CCP’s Multi-Pronged Strategy to Subvert and Contain the US

The CCP has taken a comprehensive approach in its attempt to gain world dominance. In terms of ideology, it competes with the United States and other democratic and free countries. It uses forced technology transfers and intellectual-property theft to close the tech gap and boost its economic confidence. Militarily, it engages in a silent rivalry with the United States by means of asymmetrical and

“unrestricted warfare” in places like the South China Sea. It backs North Korea, Iran, and other rogue regimes to impede the United States and NATO.

In diplomacy, the CCP has promoted its periphery strategy and the One Belt, One Road plan. It has very quickly expanded its international influence with neighboring countries, as well as countries in Europe, Africa, Oceania, and Latin America, in an attempt to build an international coalition, develop a Chinese-led sphere, and isolate the United States.

The CCP is using multiple methods to accomplish these goals. The PRC established the Shanghai Cooperation Organization in 2001, the “16+1” cooperation network (now called “17+1”) with Central and Eastern European countries in 2012, and the Asian Infrastructure Investment Bank in 2015. It cooperates keenly as part of the BRICS (Brazil, Russia, India, China, and South Africa) economic bloc and vigorously promotes the internationalization of its currency. It seeks to control the formulation of industrial standards (such as those used for the proposed 5G cellular networks) and to dominate public discourse.

The CCP has taken advantage of press freedom in the United States and other Western countries to carry out united-front operations, spread propaganda, and engage in espionage. This is its attempt to manipulate the United States as much as possible and impose change from within, without engaging in conventional warfare.

CCP agents bribe US government officials, congress members, diplomats, and retired military officers. The Party uses economic interests to guide American business owners to lobby for the Chinese communists and to influence US policy on China. It forces high-tech companies to cooperate with the CCP’s internet censorship and Great Firewall; coerces and incentivizes many in overseas Chinese communities to serve as fifth columnists; and infiltrates Western think tanks and academic departments. It manipulates these institutions into exercising self-censorship on sensitive topics, thus effectively adopting the stance of the Communist Party. Chinese companies, which are controlled or influenced by the CCP, have invested heavily in Hollywood and the entertainment industry.

On one hand, the CCP develops its influence in various countries to envelop and contain the United States, while on the other hand, it establishes hidden strongholds on American soil to undermine it from within. It has built an extensive network of agents and has fostered splits in US society, posing a serious internal threat.

b. Inciting Anti-US Hatred in Preparation for War

The CCP’s ideology runs on hatred. The patriotism it promotes entails hating Japan, hating Taiwan, hating Tibetans, hating the ethnic minorities of Xinjiang, hating religious believers, hating dissidents, and, most importantly, hating the United States. There is a saying among Chinese netizens: “For small problems, blame Japan, and for big ones, blame the United States.” By inciting hatred against foreign foes, the Party helps smooth over public outrage during a crisis.

Before the Chinese communists seized power, they repeatedly praised the United States for its friendship with China and for the American democratic system. However, after the CCP set up its regime, it immediately took advantage of the suffering China had experienced in modern history, as well

as the people's desire for a strong nation. The CCP painted itself as China's savior by stoking hatred against the United States and other foreign nations.

In fact, the CCP does not care about whether Chinese people live or die, nor does it care about China's territorial integrity or its sustainable long-term development. It is a challenge to describe the true evilness of how the CCP has persecuted its own people, betrayed China's sovereignty, destroyed morality and traditional culture, and sabotaged China's future.

By inciting hatred of foreign countries, the CCP aims, first, to paint itself as a savior to the Chinese people to help legitimize its brutal rule; second, to use nationalist sentiment to divert public attention in times of crisis; third, to build support for the Party's expansionist ambitions and base schemes as a means of "rectifying" the humiliations of modern times; and fourth, to use hatred to create the psychological preparedness needed for future wars.

The CCP has indoctrinated the younger generation with hatred of the United States in preparation for using them as its pawns in the effort to supersede America and dominate the world. When the time comes, the CCP intends to use China's youth to infiltrate the United States and its allied democratic states in various fashions, participate in all-out armed conflict, wage unrestricted warfare, and should the need arise, sacrifice themselves in a nuclear holocaust.

The jubilant reactions expressed by much of the Chinese public following the 9/11 terrorist attacks indicated that the CCP was making significant inroads with its propaganda. Currently, on major Chinese political and military forums, one commonly sees sentiments like "China and the United States must have a war" — yet another indication of the CCP's success in educating people to hate the United States. This is a long-term, gradual mobilization for war, deliberately planned and systematically carried out.

The CCP's hate propaganda is not limited to China's borders. Internationally, it explicitly or overtly supports rogue regimes and terrorist organizations in fighting the United States, providing them with financial assistance, weapons and equipment, theoretical contributions, tactical training, and public support. The Party directs the global forces of anti-Americanism, as the PRC now leads an axis of anti-US states.

c. The CCP's Overt Intention to Defeat the US

In 2008, while the United States was struggling with an economic crisis, Beijing hosted the most expensive Olympic Games in history. Dressed in a costume of prosperity, the regime thrust itself onto the international stage. At the time, the US manufacturing industry was in decline, and the country faced an economic crisis approaching the severity of the Great Depression. In the face of such economic difficulties, the US administration asked China to help by buying US Treasuries. The CCP's media mouthpieces immediately began to run articles that claimed "America is surviving by borrowing money from us Chinese"; "America is going downhill, China is in position to replace it"; and so on. Virtually all of the Party-controlled media in China ran such headlines, and the ideas even became part of popular opinion among Western media and scholars.

After 2008, the United States showed signs of decline in areas such as economic standing, military strength, and political stability. On the economic front, the US administration at the time was pushing

universal health care, expanding social benefits, placing climate issues at the center of policy, and placing restrictions on traditional manufacturing. Still, the green-energy industry was defeated by made-in-China products, and US manufacturing continued to be hollowed out. There was no way for these policies to counter and guard against the PRC's illicit trade practices and massive theft of intellectual property.

In the face of these trends, many simply accepted the narrative that China was in ascendance and the United States was in decline. US military spending decreased, and the United States adopted a weak diplomatic stance. On the US political front, socialist ideology was on the rise, democratic politics were becoming a showground for partisan squabbling, and government functions were often handicapped as a result. The CCP compared this chaos unfavorably with the focused totalitarianism of its own system, depicting US democracy as a laughing stock.

In 2010, China surpassed Japan to become the world's second-largest economy. In 2014, according to World Bank statistics, if calculated based on purchasing power parity, China's GDP might have surpassed that of the United States. [4] Seeing that the balance of power between China and the United States appeared to be shifting, and believing that America's decline was irreversible, the CCP ended its old strategy of hiding its strength and biding its time. Instead, the Party openly and directly took aim at the international order led by the United States. The official stance of the CCP, the media, and experts gradually started to speak unabashedly of an expansionist "China dream."

In 2012, during its 18th National Congress, the CCP introduced the notion of building a "community of shared future for mankind." In 2017, at its World Political Parties Dialogue, the CCP evoked the ancient imagery of the myriad kingdoms coming to pay their respects at the Chinese imperial court. The CCP went public with its desire to export the communist "China model" to the rest of the world.

The CCP's ambition in spreading what it calls the "China model," the "Chinese plan," or "Chinese wisdom" is to lead the world and establish a new world order. The CCP has been preparing for this in all respects for decades. If this new world order were established, it would present a formidable new axis of evil, an adversary more threatening to the free world than the Axis alliance during World War II.

2. Communist China's Strategies for World Domination

a. One Belt, One Road Initiative: Territorial Expansion Under the Guise of Globalization

In 2013, Beijing officially introduced its One Belt, One Road (OBOR) initiative, also known as Belt and Road. The plan is for China to invest trillions of dollars to build critical infrastructure, such as ports, bridges, railroads, and energy facilities, in dozens of countries, with the aim of bringing them under China's influence. It is the biggest investment project in history.

"One Belt" refers to the Silk Road Economic Belt, which consists of three land-based components: from China through Central Asia and Russia to Europe and the Baltic Sea; from northwestern China through Central and West Asia to the Persian Gulf and the Mediterranean; and from southwestern China through the Indochina Peninsula to the Indian Ocean.

“One Road” refers to the Twenty-First-Century Maritime Silk Road, which is a two-pronged effort: The first route goes from Chinese ports to the South China Sea, through the Strait of Malacca and on to Europe via the Indian Ocean; the second heads to the southern Pacific Ocean.

The land-based One Belt consists of six economic corridors:

The China–Mongolia–Russia Economic Corridor

The New Eurasian Land Bridge Corridor

The China–Central and West Asia Economic Corridor

The China–Indochina Peninsula Economic Corridor

The China–Pakistan Economic Corridor

The Bangladesh–China–India–Myanmar Economic Corridor

The New Eurasian Land Bridge Corridor will be based on rail links between China and Europe, such as Yiwu to Madrid and Wuhan to Hamburg and Lyon. Transportation from China to Europe takes just over ten days by rail, compared to over thirty days by sea. The China Railway Express, which runs along these rail links, began its operations in 2011 and has been an important component of OBOR.

The China–Pakistan Economic Corridor is a joint plan by the two governments. It includes a highway connecting Kashgar in China’s Xinjiang Province with Gwadar Port in Pakistan, on the Indian Ocean. The CCP gained the right to operate the port, Pakistan’s gateway to the Persian Gulf and Arabian Sea, in 2013. The port occupies a critical strategic location, connecting the Strait of Hormuz, through which 40 percent of the world’s crude oil passes, to the Arabian Sea.

The general framework of the sea-based One Road is to build a number of strategic ports to gain control over global sea transportation. In financially robust countries, Chinese companies enter into equity participation or joint ventures. In financially weaker countries, the PRC invests large amounts of money locally and attempts to obtain the rights to operate the ports.

In 2013, China Merchants Port Holdings Co. Ltd. bought 49 percent equity from Terminal Link SAS in France. With this purchase, it obtained the operating rights to fifteen terminals in eight countries on four continents, including the South Florida Container Terminal in Miami and the Houston Terminal Link (now called the Terminal Link Texas). [5]

Other ports and terminals now under China’s control include the ports of Antwerp and Zeebrugge in Belgium; the Suez Canal Container Terminal in Egypt; Kumport (or Ambarli) in Turkey; the Port of Piraeus in Greece; Pasir Panjang Terminal in Singapore; Euromax Terminal Rotterdam, which is called “the gate of Europe,” in the Netherlands; the second-phase terminal at Khalifa Port in the United Arab Emirates; the Port of Vado in Italy; Kuantan Port in Malaysia; the Port of Djibouti in East Africa; and the Panama Canal.

In addition to investment, the CCP also uses the debt traps created by OBOR to obtain control of strategic locations. Sri Lanka could not pay its debt to Chinese companies, so in 2017, it signed over the use of its Hambantota Port to a Chinese company for ninety-nine years.

The CCP launched its Digital Silk Road in 2018 with the intention of reshaping the future development of internet infrastructure. The Digital Silk Road is considered an advanced stage in the OBOR project, and it

mainly includes building fiber optic infrastructure, digital information services, international telecommunications, and e-commerce.

Many countries involved in OBOR do not have a complete credit system. The CCP aims to introduce its systems of e-commerce and electronic payment services, such as Alipay, to these countries, while totally shutting out Western competition. The Great Firewall, which filters internet traffic in China, is being exported to OBOR countries, as are the systems of mass surveillance already used within China.

The extent of the CCP's strategic reach can be seen from its investment in global infrastructure. According to a November 2018 report by The New York Times, the CCP has constructed or is constructing more than forty pipelines and other oil and gas infrastructure projects; more than two hundred bridges, roads, and railways; almost two hundred power plants for nuclear power, natural gas, coal, and renewables; and a series of major dams. At the time of the report, the CCP had invested in at least 112 countries, most of which belonged to the OBOR initiative. [6]

As OBOR took shape, the CCP regime's efforts to supplant the United States on the world stage grew. It aggressively promoted the yuan as an international currency, as well as its own credit system. Chinese-made telecommunications networks (including 5G) are being pushed as the future in many countries, as are Chinese-built high-speed rail lines. The aim is to eventually establish a set of standards that is controlled by the CCP and independent of the current Western standards.

In the early stages of OBOR, the CCP focused on neighboring countries, reaching as far as Europe. Very quickly, the CCP expanded its reach to Africa, Latin America, and even the Arctic Ocean, covering the entire world. The Maritime Silk Road originally consisted of just two routes. A third route, the Polar Silk Road, was added to connect to Europe via the Arctic Ocean. Prior to OBOR, China had already invested heavily in countries in Africa and Latin America. These countries are now part of the major structure of OBOR, which has enabled the CCP to more rapidly expand its financial and military reach in those continents.

The initial goal of OBOR is to export China's excess capacity by building up basic infrastructure such as railways and highways in other countries. These countries are rich in resources and energy. By building their infrastructure, the CCP accomplishes two secondary goals. One is to open routes to ship domestic products to Europe at low cost; the other is to secure the strategic resources of countries that participate in OBOR. The CCP's intention is to increase mainland Chinese exports, not to help the countries along the Belt and Road to establish their own manufacturing industries — the CCP would not help create competition for its own manufacturing.

The real ambition behind OBOR is to use economic strength as a vanguard to establish control over the financial and political lifelines of other countries, transforming them into colonies of the Chinese regime and pawns on the global stage. A byproduct of participating in OBOR schemes is the importation of all pernicious aspects of communism: corruption, debt, and totalitarian repression. The project is a deceptive trap that will not bring lasting economic prosperity to its participants.

These dangers have elicited alarm from many countries, prompting their governments to halt or reduce their involvement in the OBOR scheme. On occasion, Beijing has conceded that it should be more transparent and make adjustments to the heavily criticized debt traps.

Nevertheless, the CCP's plans can't be underestimated. While Western enterprises operate on profit-seeking principles and won't tough it out in unstable host countries for more than a few years, the CCP's calculus extends into the next century. It can tolerate operations in unstable international environments over the long term without regard for immediate losses.

The CCP wants to develop pro-communist governments that will support it in the United Nations and other international organizations. It aims to assume leadership across Asia, Africa, and Latin America in its struggle against the free world, and ultimately replace the United States as the world's number one power. Human costs are no object in pursuing these aims — for instance, the Party can force the Chinese people to pay for investment costs that privately owned Western enterprises could never handle. In this war to conquer the world, it is not about how powerful the CCP is on paper, but that the CCP has at its disposal the resources of hundreds of millions of Chinese people irrespective of their living or dying. They are its sacrificial pawns.

Former White House chief strategist Steve Bannon said that with the OBOR project, the Chinese regime had successfully integrated the Mackinder-Mahan-Spykman theses of world domination. In an article discussing this view, Andrew Sheng of the Asia Global Institute wrote:

Sir Halford Mackinder was an influential British geographer/historian who argued in 1904 that “Whoever rules the Heartland (central Asia) commands the World-Island (Eurasia); whoever rules the World-Island commands the World.” His American contemporary Alfred Mahan was a naval historian who shaped the US strategy to dominate sea power, extending the British maritime empire logic of controlling the sea lanes, choke points and canals by policing global trade. In contrast, Nicholas John Spykman argued that the Rimland (the coastal lands encircling Asia) is more important than the Heartland, thus: “Who controls the Rimland rules EuroAsia; who rules EuroAsia controls the destinies of the world.” [7]

These insights reflect the Western world's growing vigilance against the CCP's ambitions contained in the OBOR project.

Of course, the CCP's ambition is not limited to the scope of OBOR. The initiative is not merely focused on obtaining the rights to land routes, sea lanes, and major ports. The CCP wants to take advantage of any weaknesses that exist around the world. In recent decades, many countries in Asia, Africa, and Latin America became newly independent states created by decolonization. These regions experienced a power vacuum, inviting the CCP to gain footholds. The newly independent countries that were once part of the Soviet Union and its Eastern European satellites had weak sovereign control and were also easy pickings for the CCP regime. Other unstable countries, which Western investors tend to stay away from, naturally fell into the CCP's trap. Small countries, island nations, and underdeveloped countries in strategic locations are all in the CCP's crosshairs.

Even some states once firmly in the Western democratic camp have drifted into the CCP's orbit after suffering from weak economies and high debt. Geopolitically, the CCP is gradually surrounding the United States by controlling the economies of other countries. The aim is to marginalize and eventually remove American influence from those countries, by which time the CCP will have established a separate world order centered on communist hegemony. This is not a new approach. It has its roots in the Party's original strategy of occupying the countryside to surround the cities, which led it to victory in the Chinese Civil War.

b. The Periphery Diplomacy Strategy to Exclude the US From the Asia-Pacific Region

Communist Party think tanks define the regime's "periphery diplomacy" as such: "China neighbors fourteen countries along a lengthy land border and looks across the sea at six other neighboring countries. Beyond that, to the east is the Asia-Pacific region, and to the west is Eurasia. That is, the radial extent of China's extended neighborhood covers two-thirds of international politics, economy, and security. Thus, the framework of periphery diplomacy is more than mere regional strategy. ... It is a true grand strategy." [8]

Australia: The Weak Link of the Western World

In June 2017, Fairfax Media Ltd. and the Australian Broadcasting Corp. released the results of a five-month investigation in the documentary *Power and Influence: The Hard Edge of China's Soft Power*. The documentary, which raised concern around the world, described the CCP's widespread infiltration and control over Australian society. [9] Six months later, Sam Dastyari, a member of the Australian Labor Party, announced his resignation from the Senate. Dastyari's resignation followed accusations that he had accepted money from CCP-linked Chinese merchants for making statements in support of Beijing regarding South China Sea territorial disputes. His statements on this critical issue clashed with the views of his own party. [10]

In June 2017, Australia's ABC News updated a report revealing political donations by Chinese-linked entities, ostensibly intended to influence Australia-China trade policies. The report revealed more than \$5.5 million in donations from Chinese-linked companies and individual donors to Liberal and Labor party war chests between 2013 and 2015. [11] Furthermore, in recent years, Australian media outlets have signed contracts with Chinese state-run media outlets, agreeing to broadcast propaganda provided by Chinese media to Australian audiences. [12]

In 2017, the book *Silent Invasion: China's Influence in Australia*, by author Clive Hamilton, was rejected three times by Australian publishers due to fear of Chinese repercussions. After much deliberation, a publisher agreed to print it. The censorship elicited widespread concern among Australians about China's influence in their country. [13]

In 2015, Australia allowed a Chinese company with close ties to the PLA to secure a ninety-nine-year lease over Darwin Port — a strategic seaport and military location for guarding against attacks from the north. Former US Deputy Secretary of State Richard Armitage expressed shock at the deal, and said the United States was concerned about the development. [14]

What is the strategic value of CCP infiltration into Australia? The key aim is to weaken the US-Australia alliance. [15] In its 2017 Foreign Policy White Paper, the Australian government said: "The United States has been the dominant power in our region throughout Australia's post-Second World War history. Today, China is challenging America's position." [16] Malcolm Davis, senior analyst at the Australian Strategic Policy Institute, also said that Beijing was trying to gain a strategic advantage in the region for the purpose of ending Australia's alliance with the United States. [17]

Australia is the CCP's testing ground for soft-power operations in its strategy of periphery diplomacy. [18] The recent history of Chinese communist infiltration in Australia dates back to 2005, when Zhou

Wenzhong, then-vice minister of foreign affairs, arrived in Canberra and informed senior officials at the Chinese Embassy of the CCP's new diplomatic approach. He said that the first goal of including Australia in China's greater periphery was to ensure that Australia would serve as a trustworthy and stable supply base for China's economic growth in the next twenty years. The mission of those present at the meeting was to understand how the CCP could broadly exert influence over Australia in the spheres of economics, politics, and culture. [19]

The CCP uses China's economic strength to force Australia to make concessions on military and human rights issues. The standard approach adopted by the CCP to coerce others into cooperation is to cultivate personal relationships via economic interests and simultaneously create the implicit threat of blackmail. [20]

After years of investigation, Hamilton reported the following: "Australian institutions — from our schools, universities and professional associations to our media; from industries like mining, agriculture and tourism to strategic assets like ports and electricity grids; from our local councils and state governments to our political parties in Canberra — are being penetrated and shaped by a complex system of influence and control overseen by agencies serving the Chinese Communist Party." [21]

Since the 2008 economic crisis, in practice, Australia has proven willing to serve as the PRC's supply base, due to the common belief that China rescued Australia from recession. Hamilton says that the reason the CCP's infiltration and influence is so effective is because Australians have been "allowing it to happen under our noses because we are mesmerised by the belief that only China can guarantee our economic prosperity and because we are afraid to stand up to Beijing's bullying." [22]

Despite awareness of the CCP's infiltration and influence on Western society, and particularly its infiltration and control of overseas Chinese communities, most well-meaning Westerners naively thought that the main purpose of the Party's strategies was "negative" — that is, to silence the voices of critics and those with different political opinions. However, Hamilton says that behind the "negative" operations are the CCP's "positive" ambitions: to use ethnic Chinese immigrants to change the framework of Australian society, and to have Westerners sympathize with the PRC so as to allow Beijing to build up influence. In this way, Australia would be transformed into the Communist Party's helper in the regime's goal of becoming an Asian superpower and then a global one. [23]

Similarly, the CCP is deepening its influence over Australia's close neighbor and ally, New Zealand. Anne-Marie Brady, an expert in Chinese politics at the University of Canterbury, wrote in the 2017 report *Magic Weapons: China's Political Influence Activities Under Xi Jinping* that several Chinese-born members of New Zealand's Parliament had close links with mainland China, and that many politicians had been bribed by massive political donations from rich Chinese merchants and CCP united-front organizations, such as Chinese trade associations in New Zealand. [24] Shortly after her report was published, Brady's office was broken into. Before the break-in, she had received an anonymous threatening letter saying, "You are the next." [25]

The PRC is actively roping in New Zealand's local politicians. For example, members of New Zealand political parties are treated lavishly on trips to China. Retired politicians are offered high-paying positions in Chinese enterprises, as well as other benefits to have them follow Party's directives. [26]

Targeting Pacific Island Nations for Strategic Value

Despite their size, tiny Pacific island nations can have the critical strategic value of serving as maritime bases. Though their total land area is just 53,000 square kilometers (20,463 square miles), their exclusive economic zones over parts of the ocean total 19,000,000 square kilometers (7,335,941 square miles) — an area over six times the size of China’s exclusive economic zones. Developing greater ties with Pacific island nations is a publicly acknowledged component of the CCP’s military strategy. [27] Currently, the Pacific area can be divided into five spheres of influence: American, Japanese, Australian, New Zealander, and French.

To develop its maritime capabilities in the Pacific Ocean, the CCP must first build good relations with island nations, and then slowly push out the US presence. The CCP has been outstripping American activity in the area by investing immense amounts of money in infrastructure projects in Melanesia, Micronesia, and Polynesia, as well as promoting local tourism and making e-business platforms available. [28]

Following large-scale mainland Chinese financial assistance and investment, the arrogant behavior exhibited by CCP officials reflects the regime’s mentality when it feels emboldened — it attempts to treat the people of weaker nations the way it treats the Chinese people under its totalitarian control. Naturally, the CCP cannot be expected to respect international regulations and protocol.

At the APEC summit held in late 2018 in Papua New Guinea, the rude and uncivilized behavior of Chinese officials shocked those in attendance. A high-ranking US official described the CCP officials’ behavior as “tantrum diplomacy.” Chinese officials resorted to shouting as they accused other countries of plotting against China. They bluntly stopped journalists from interviewing attendees at a forum held between Chinese leader Xi Jinping and leaders of the Pacific Island nations, demanding that all journalists refer to the news release by the Xinhua News Agency. To prevent statements condemning the CCP regime’s unfair trade behavior from being written into a joint communiqué, the officials demanded a meeting with Papua New Guinea’s foreign minister. The minister turned down the request on the basis of remaining impartial. [29]

Using Debt Traps to Seize Control of Central Asia’s Resources

Following the dissolution of the Soviet Union, the CCP has gone to great effort to develop and cement its relationships with Central Asian countries such as Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan. The goal of the CCP’s strategy in Central Asia can be viewed from several angles: For one, Central Asia is an unavoidable land route in China’s westward expansion. Further, when China constructs infrastructure to transport goods in and out of China, it can also expand its commercial interests in Central Asia. Second, China aims to seize the natural resources, including coal, oil, gas, and precious metals, that are abundant in these countries. Additionally, by controlling Central Asian countries that are geographically and culturally close to China’s Xinjiang Province, the regime can tighten its control over the ethnic minorities there.

The CCP has become the most influential actor in Central Asia. The International Crisis Group, a Brussels-based think tank, released a report in 2013 saying that China has been rapidly growing into an economically dominant power in this region by taking advantage of social unrest in Central Asia. Beijing

sees Central Asia as a supply base for raw materials and resources and as a market for its low-priced, low-quality products. [30] Meanwhile, the CCP has also poured millions of US dollars into investment and aid in Central Asia in the name of maintaining stability in Xinjiang.

A huge network of highways, railways, airways, communications, and oil pipelines has closely connected China with Central Asia. The China Road and Bridge Corporation and its contractors have been responsible for the construction of highways, railways, and electricity transmission lines in Central Asia. They pave roads on some of the most dangerous and complex terrain and construct new roads to transport China's goods to Europe and the Middle East, as well as to ports in Pakistan and Iran. From 1992 to 2012, in the two decades of diplomatic relations between China and the five Central Asian countries, the total volume of trade between China and Central Asia grew a hundredfold, according to Chinese state-run media. [31]

In Central Asia, the CCP has promoted investments in large state-run, credit-financed infrastructure projects. Some scholars have realized that such investments could form the basis of a new international order in which China would play a dominant role. Seen from this perspective, Central Asia, like Australia, is another testing ground for the CCP's conceptual revolution in diplomatic strategy. [32]

Beijing tends to support corrupt authoritarian leaders in Central Asian countries, and its opaque investment projects are considered beneficial primarily for the local elites. The International Crisis Group's report noted that each of the Central Asian governments is weak and corrupt, and the countries they rule fraught with social and economic unrest. [33] The large infrastructure projects promoted by Beijing are not only linked to massive loans, but also involve official approvals and permits, which are based on vested interests. This gives rise to and worsens the corruption in these regimes.

In Uzbekistan, Islam Karimov, the former first secretary of the Communist Party of the Uzbek Soviet Socialist Republic in the USSR, served as the country's president from the time of independence in 1991 to his death in 2016. In 2005, government forces clashed with protesters in the eastern city of Andijan, resulting in hundreds of deaths. The CCP placed itself as an ally of Karimov, rendering firm support to the regimes in Uzbekistan and other countries in the region in their efforts to safeguard the status quo. [34]

The fragile economic structures of Central Asian countries, in combination with massive PRC infrastructure loans, leave these countries especially prone to falling into China's debt trap. Turkmenistan has suffered from a severe economic crisis, with an estimated annual inflation rate in 2018 of 300 percent, estimated unemployment at more than 50 percent, severe food shortages, and rampant corruption. In 2018, China was the only major buyer of Turkmen gas, and also the largest creditor of its foreign debt, which stood at \$9 billion (estimated at 30 percent of GDP in 2018). [35] [36] Eventually, Turkmenistan may have no choice but to hand over its natural gas fields — which generate 70 percent of the country's revenue — to the PRC to pay off its debt. [37]

In 2018, Tajikistan borrowed more than \$300 million from China to build a power plant. In return, it transferred the operating license to a gold mine to PRC control for the length of time the mine produces enough gold to repay the debt. [38]

The Kyrgyzstan economy is also in danger, as large-scale infrastructure projects run by the PRC also caused it to fall into the debt trap. The country will likely have to cede part of its natural resources to

pay the debt. Kyrgyzstan also cooperated with Chinese communications companies Huawei and ZTE to build digital communication tools in order to tighten governmental control over people, while also leaving the CCP regime a backdoor to extend its surveillance into these countries. [39]

Beijing took advantage of the power vacuum in the aftermath of the dissolution of the Soviet Union to enter the Kazakh energy sector. The Kazakh economy depends on its crude oil production, and its oil revenue is used to buy cheap Chinese products. Apart from oil drilling, this nation's industrial foundation is fragile. With the flow of cheap Chinese products into its market, the Kazakh manufacturing industry collapsed. [40]

Another motive for the CCP's expansion in Central Asia is to crack down on Uyghur dissidents living in the region. The Shanghai Cooperation Organization, a regional alliance driven by China and Russia, allows for extradition between the six member countries. A member country can even send its own officials to another member country to conduct an investigation. In this way, the CCP can extend its suppression of Uyghurs abroad and arrest Uyghur dissidents who have taken refuge in nearby countries. [41]

Using Pivotal States to Secure Strategic Resources

The Communist Party's peripheral strategy involves creating economic indebtedness in pivotal countries, which are then used as a base for achieving strategic goals in the entire region. According to the Party's think tanks, pivotal states are countries that have considerable regional power that Beijing has the capability and resources to guide; they have no direct conflicts with the CCP in terms of strategic interests, and most don't share close interests with the United States. [42] In addition to the aforementioned Australia, Kazakhstan, and others, examples of target countries for the Chinese regime include Iran and Burma (also known as Myanmar).

In the Middle East, Iran receives the greatest amount of Chinese investment. Iran is an important oil producer in the region and has been in ideological opposition to the West since the late 1970s, making it a natural economic and military partner for the PRC. Beijing has maintained close economic and military relations with Iran since the 1980s.

In 1991, the International Atomic Energy Agency discovered that mainland China had exported uranium to Iran and that the PRC and Iran had signed a secret nuclear agreement in 1990. [43] In 2002, when Iran's uranium enrichment project was revealed, Western oil companies withdrew from the country, giving the CCP an opportunity to capitalize on the situation and cultivate closer relations with Iran. [44]

Bilateral trade volume between the PRC and Iran grew by more than one hundred times between 1992 and 2011, despite international sanctions on the Iranian regime. [45] Due to Chinese assistance, Iran was able to weather the international isolation imposed on it and develop a broad arsenal of short- to medium-range ballistic missiles, as well as anti-ship cruise missiles. The Chinese regime also provided anti-ship mines and fast-attack boats, and helped Iran establish a covert chemical weapons project. [46]

Another pivotal neighbor favored by the CCP is Burma, which boasts a long coastline providing strategic access to the Indian Ocean. The CCP regards the opening of a China–Burma channel as a strategic step to minimizing reliance on the Strait of Malacca. [47] The Burmese military government's poor human

rights record has caused it to be isolated by the international community. The 1988 democracy movement in Burma was ultimately crushed with military force. The following year, in Beijing's Tiananmen Square, army tanks opened fire on pro-democracy demonstrators.

The two authoritarian governments, both condemned by the international community, found a degree of solace in their diplomatic company and have since enjoyed close relations. In October 1989, Burma's Than Shwe visited China, and the two sides signed a \$1.4 billion arms deal. In the 1990s, there were again many arms deals signed between the two sides. Equipment the CCP has sold to Burma includes fighter planes, patrol ships, tanks and armored personnel carriers, anti-aircraft guns, and rockets. The CCP's military, political, and economic support thus became the Burmese military junta's lifeline in its struggle for continued survival. [48]

In 2013, the Chinese invested \$5 billion into the China–Burma crude oil and gas pipeline, said to be China's fourth-largest strategic oil-and-gas import conduit. Although it met with strong popular opposition, in 2017, it went into operation with the backing of the CCP. [49] Similar investments include the Myitsone Dam (currently placed on hold due to local opposition) and the Letpadaung Copper Mine. In 2017, bilateral trade between China and Burma totaled \$13.54 billion. The CCP is currently planning to create a China–Burma economic corridor with 70 percent of the share held by the Chinese side. This includes a deep-water port for trade access to the Indian Ocean, and the Kyaukpyu Special Economic Zone industrial park. [50] [51]

c. Strategy in Europe: 'Divide and Conquer'

Europe was at the center of the confrontation between the free world and the communist camp during the Cold War. The United States and Western European nations maintained a close alliance via NATO. To drive a wedge between Europe and the United States, the CCP adopted a strategy of dividing and conquering European countries. Accordingly, the Party adapted its strategy to suit local conditions as it gradually penetrated and developed influence in Europe. In recent years, the differences between Europe and the United States on many major issues have become increasingly apparent. The CCP has had a hand in this.

During the 2008 financial crisis, the CCP exploited weaker European economies that were in urgent need of foreign investment. The Party injected large sums of money into these countries in exchange for compromises on issues such as international rule of law and human rights. It used this method to create and expand the divisions among European countries and then reaped the benefits. Countries targeted by the CCP include Greece, Spain, Italy, and Hungary.

The CCP invested heavily in Greece during the sovereign debt crisis, exchanging money for political influence, and using Greece as an opening for building more influence in Europe. Within a few years, the CCP obtained a thirty-five-year concession for the second and third container terminals of Piraeus Port, Greece's largest port, and took over the main transshipment hub at the port.

In May 2017, China and Greece signed a three-year action plan covering railways, ports, airport network construction, power-energy networks, and power-plant investments. [52] The CCP's investment has already seen political returns. Since 2016, Greece, a member of the European Union, has repeatedly opposed EU proposals that would criticize the Chinese regime's policies and human rights record. In

August 2017, a commentary published by The New York Times said, “Greece has embraced the advances of China, its most ardent and geopolitically ambitious suitor.” [53]

In 2012, when the CCP initiated what would become the “17+1” cooperation framework, Hungary was the first country to join the initiative. It was also the first European country to sign an OBOR agreement with China. In 2017, bilateral trade volume between China and Hungary exceeded \$10 billion. Like Greece, Hungary has repeatedly opposed EU criticism of the CCP’s human rights abuses. The president of the Czech Republic hired a wealthy Chinese businessman to be his personal adviser and has kept his distance from the Dalai Lama. [54]

Among the sixteen countries included in the framework, eleven are EU countries, and five are non-EU. Additionally, many have a history of communist rule and have preserved ideological and organizational traces of those regimes. To some extent, conforming to the CCP’s demands comes naturally to the post-communist elites.

Europe consists of many small countries, and it’s difficult for any one country to compete with the CCP. The Party has used this to handle each government individually, intimidating them into staying silent on China’s human rights abuses and pernicious foreign policy.

The most typical example is Norway. In 2010, the Norwegian Nobel Prize Committee awarded the Peace Prize to an incarcerated Chinese dissident. The CCP swiftly punished Norway by preventing it from exporting salmon to China, among other difficulties. Six years later, relations between the two countries were “normalized,” but Norway has remained silent on human rights issues in the PRC. [55]

The traditional Western European powers have also felt the growing influence of the CCP. Direct Chinese investment in Germany has grown substantially since 2010. In 2019, the PRC was Germany’s largest trading partner for the fourth consecutive year. In 2016, mainland Chinese and Hong Kong investors acquired fifty-six German companies, with investment reaching a high of 11 billion euros. These mergers and acquisitions allowed Chinese companies to quickly enter the market and acquire advanced Western technology, brands, and other assets. [56] The Hoover Institution, a US think tank, labeled these tactics as “weaponized” investment. [57]

The industrial city of Duisburg in western Germany has become the European transit hub for OBOR. Eighty percent of trains from China transit through Duisburg before heading to other European countries. The city has also inked a deal with Huawei to become a “smart city.” The mayor of Duisburg has called the city Germany’s “China City.” [58]

In dealing with France, the CCP has long used a strategy of “transaction diplomacy.” For example, when then-Party leader Jiang Zemin visited France in 1999, he purchased nearly thirty Airbus aircraft, worth a combined fifteen billion francs. This massive sale led the French government to support China’s admission to the World Trade Organization.

Following the Tiananmen Square massacre, France became the first Western country to establish a comprehensive strategic partnership with mainland China. The French president at the time was the first in the West to oppose criticism of the PRC at the annual conference of the UN Commission on Human Rights in Geneva, the first to advocate strongly for the lifting of the EU arms embargo on China, and the first head of a Western government to praise the CCP. [59] In addition, in the late 1990s and early 2000s,

the CCP established large-scale Chinese Culture Years in France to promote communist ideology under the guise of cultural exchange. [60]

The United Kingdom, traditionally a powerful European nation and an important ally of the United States, is also one of the CCP's most prized targets. On September 15, 2016, the British government officially approved the construction of the Hinkley Point C unit nuclear power plant in Somerset, England. The government is paying for the plant through a joint venture with China and a French consortium. [61]

The project was severely criticized by experts, including engineers, physicists, environmentalists, China experts, and business analysts, who highlighted the huge hidden dangers to British national security. Nick Timothy, the ex-chief of staff to Prime Minister Theresa May, pointed out that security experts were "worried that the Chinese could use their role to build weaknesses into computer systems which will allow them to shut down Britain's energy production at will." [62]

As in other parts of the world, the methods the Chinese regime uses to expand its influence in Europe are pervasive and legion. They include acquiring European high-tech companies; controlling the shares of important ports; bribing retired politicians to praise the CCP's platform; coaxing sinologists to sing the praises of the CCP; penetrating universities, think tanks, and research institutes, and so on. [63] For years, the long-established British newspaper The Daily Telegraph carried a monthly insert, China Watch, produced by the English-language edition of the CCP-controlled China Daily. Beijing paid the British newspaper up to 750,000 pounds a year to run the inserts, which featured articles glorifying the Chinese regime. [64]

The CCP's activities in Europe have caused great misgivings among researchers. The Global Public Policy Institute and the Mercator Institute for China Studies published a research report in 2018 exposing the CCP's infiltration activities in Europe. It states:

China commands a comprehensive and flexible influencing toolset, ranging from the overt to the covert, primarily deployed across three arenas: political and economic elites, media and public opinion, and civil society and academia. In expanding its political influence, China takes advantage of the one-sided openness of Europe. Europe's gates are wide open whereas China seeks to tightly restrict access of foreign ideas, actors and capital.

The effects of this asymmetric political relationship are beginning to show within Europe. European states increasingly tend to adjust their policies in fits of "preemptive obedience" to curry favor with the Chinese side. Political elites within the European Union (EU) and in the European neighborhood have started to embrace Chinese rhetoric and interests, including where they contradict national and/or European interests. EU unity has suffered from Chinese divide and rule tactics, especially where the protection and projection of liberal values and human rights are concerned. Beijing also benefits from the "services" of willing enablers among European political and professional classes who are happy to promote Chinese values and interests. Rather than only China trying to actively build up political capital, there is also much influence courting on the part of those political elites in EU member states who seek to attract Chinese money or to attain greater recognition on the global plane. [65]

In addition to political, economic, and cultural infiltration in Europe, the CCP has also engaged in various forms of espionage. On October 22, 2018, the French newspaper Le Figaro carried an exclusive series of

special reports that revealed the CCP's various espionage activities in France. This included using business social-networking websites, especially LinkedIn, to recruit French people to provide information to the CCP for the purpose of infiltrating France's political, economic, and strategic realms, and for gaining extensive insider knowledge in specific situations. The report also said that such cases were only the tip of the iceberg of the CCP's espionage operations in France. [66] The CCP's purpose is the large-scale plunder of sensitive information regarding the French state and its economic assets. Similar espionage activities have also taken place in Germany. [67]

d. 'Colonizing' Africa With the 'Chinese Model'

After World War II, many African countries underwent decolonization and gained independence. The region gradually lost the West's attention, and technology and capital were transferred to China. Strengthened by these resources, the CCP encroached on African countries, infiltrating their politics, economies, and societies and steadily replacing what Western sovereign powers had set up.

On one hand, the CCP has wooed African states under the banner of aiding those countries' development, creating a united front against the United States and other free countries in the United Nations. On the other hand, through economic bribery and military aid, the CCP has relentlessly manipulated African governments and opposition groups, controlling the affairs of African countries while imposing the communist Chinese model and its values on them.

The CCP-controlled Export-Import Bank of China loaned \$67.2 billion to African countries from 2001 to 2010. Superficially, the loans did not appear to come with political conditions, and the interest rates were relatively low. However, because the loan agreements used natural resources as collateral, the CCP effectively obtained the rights to extract massive amounts of resources from those countries.

In 2003, the loan provided by the Export-Import Bank of China to Angola used crude oil as collateral. The following situation developed, as outlined in Serge Michel and Michel Beuret's book *China Safari: On the Trail of Beijing's Expansion in Africa*:

There are Chinese to drill the oil and then pump it into the Chinese pipeline guarded by a Chinese strongman on his way to a port built by the Chinese, where it is loaded onto Chinese tankers headed for China. Chinese laborers to build the roads and bridges and the gigantic dam that has displaced tens of thousands of small [land]holders; Chinese to grow Chinese food so other Chinese need eat only Chinese vegetables with their imported Chinese staples; Chinese to arm a government committing crimes against humanity; and Chinese to protect that government and stick up for it in the UN Security Council. [68]

In 2016, China became Africa's biggest trading partner and foreign direct investor. [69] In Africa, the CCP's management model has been roundly criticized for its many ills: low wages, poor working conditions, shoddy products, "tofu-dreg engineering" (a term referring to the poor workmanship of buildings in China's Sichuan Province, which led to many deaths following the 2008 earthquake), environmental pollution, bribery of government officials, and other corrupt practices. China's mining operations in Africa also frequently meet with protests from locals.

Michael Sata, former president of Zambia, said during his presidential campaign in 2007: “We want the Chinese to leave and the old colonial rulers to return. They exploited our natural resources, too, but at least they took good care of us. They built schools, taught us their language, and brought us the British civilization. ... At least Western capitalism has a human face; the Chinese are only out to exploit us.” [70] In Zambia, Chinese influence can be seen everywhere. Sata was faced with no choice but to make deals with the CCP. Upon taking office, he immediately met with the PRC ambassador, and in 2013, he visited China.

Sudan was one of the earliest bases that the CCP established in Africa, and over the past twenty years, the CCP’s investment in this northeastern nation has grown exponentially. In addition to Sudan’s abundant oil reserves, its strategic port at the Red Sea was vital to the CCP’s plans. In the 1990s, when the international community isolated Sudan because of its support for terrorism and radical Islam, the CCP took advantage and rapidly became Sudan’s largest trading partner, purchasing most of its oil exports. [71] The investment by the CCP helped Omar Hassan Ahmad al-Bashir’s totalitarian regime survive and develop despite sanctions. The PLA even exported weapons to Sudan during this period, indirectly facilitating the Darfur genocide in Sudan beginning in 2003.

In the international community, the CCP played a two-faced role: While China sent out a peacekeeping team to the UN to mediate the conflict in Sudan, Beijing also openly invited Bashir to China, although he was wanted by the International Criminal Court for crimes against humanity. The CCP declared that no matter how the world changed, no matter what the situation was in Sudan, that China would always be Sudan’s friend. [72]

The CCP expends considerable effort on wooing developing nations. The Forum on China–Africa Cooperation (FOCAC) was established in 2000, with its first ministerial conference held in Beijing. During this inaugural meeting, then-CCP head Jiang announced debt relief of 10 billion yuan for poor countries in Africa. In 2006, when Beijing hosted the FOCAC summit, the CCP not only announced debt waivers for forty-four countries, but also pledged \$10 billion in funding, credit, scholarships, and various aid projects. [73] During the 2015 summit in Johannesburg, South Africa, the PRC announced that it would provide \$60 billion to work with African countries to carry out ten major cooperation plans. [74] On August 28, 2018, the PRC vice minister of commerce noted that “97 percent of products from thirty-three of the least-developed African countries have zero tariffs.” [75] On September 3, 2018, during the 2018 summit, the CCP again pledged that it would provide Africa with \$60 billion of no-strings-attached aid, interest-free loans, and project-specific capital and investment. At the same time, the CCP promised that for African countries with diplomatic relations with mainland China, it would cancel their inter-government debts that matured at the end of 2018. [76]

When he was prime minister of Ethiopia, Meles Zenawi established a Five-Year Plan for Ethiopia following China’s example. The organization and structure of the country’s ruling party at the time, the Ethiopian People’s Revolutionary Democratic Front (EPRDF), also bore a striking resemblance to the CCP. An anonymous source within the Chinese Foreign Ministry said that many high-level officials in the EPRDF had traveled to China to study and undergo training, and that the children of many important officials also went to China for their education. It was even more apparent at the ministerial level, where virtually every official was reading *The Selected Writings of Mao Zedong*. [77]

In March 2013, at the BRICS summit, the Ethiopian prime minister stated that China was both a trading partner and a development model for Ethiopia. Today, Ethiopia is called Africa’s “New China.” Its

internet monitoring and censorship, the totalitarian nature of its government, its media control, and the like are all cast from the same communist mold as China's. [78] The PRC has also held training sessions targeted at leaders and government officials from other African nations.

Yun Sun, co-director of the China Program at the Washington-based Stimson Center, said:

They organized this kind of political training with three objectives in mind. First, that the CCP's regime is legitimate — it is attempting to tell the world how the CCP has successfully managed China and how this success could be replicated for developing countries. Second, the CCP seeks to promote the experience China had in its development, during the so-called "exchange of ideas on how to govern the country." Although the CCP is not explicitly "exporting revolution," it is certainly exporting its ideological approach. The third objective is to strengthen exchanges between China and Africa. [79]

After several decades of painstaking effort, through commerce and trade, the CCP gained a strong foothold in Africa's economy. By using economic incentives, it has bought off a number of African governments, such that officials in those countries follow Beijing's every instruction. A scholar in the PRC establishment declared: "China's progress over the past forty years has proven that it doesn't need to do what the West did to achieve success. ... The impact of this on Africa is beyond what you can imagine." [80]

e. Advancing Into Latin America

Being geographically close to the United States, Latin America has historically been within the United States' sphere of influence. Although a number of socialist regimes appeared in Latin America when the tide of communism swept over the world during the mid-twentieth century, those influences ultimately did not amount to a significant threat to the United States' role in the region.

After the collapse of the Soviet Union, the CCP began to target Latin America. Under the banner of "South to South cooperation," it started to infiltrate all areas of society in the region, penetrating areas like economy, trade, military, diplomacy, culture, and the like. The governments of many Latin American countries, such as Venezuela, Cuba, Ecuador, and Bolivia, were already hostile toward the United States, and the CCP made full use of this when it extended its influence across the Pacific, further aggravating the tensions these nations had with the United States and heightening their anti-American stance.

The CCP could now freely operate in America's backyard, support the socialist regimes in Latin America, and thus lay the groundwork for long-term confrontation with the United States. It is no exaggeration to say that the CCP's infiltration and influence in Latin America have far exceeded what the Soviet Union had achieved.

First, the CCP used foreign trade and investment to expand its influence in Latin America. According to a report from the US-based think tank Brookings Institution, in 2000, mainland Chinese trade with Latin America was \$12 billion, but by 2013, it had ballooned to more than \$260 billion, an increase of more than twenty times. Prior to 2008, Chinese loan commitments didn't exceed \$1 billion, but in 2010, they had increased to \$37 billion. [81] From 2005 to 2016, the PRC pledged to loan \$141 billion to Latin American countries. Today, Chinese loans have exceeded those from the World Bank and the Inter-American Development Bank combined. The CCP also promised in 2015 that it would provide Latin

America with \$250 billion in direct investment by 2025 and that bilateral trade between China and Latin America would reach \$500 billion.

Latin America is currently the PRC's second-largest investment target, after Asia. [82] China is the top trading partner to the three largest economies in Latin America — Brazil, Chile, and Peru — and the second-largest for Argentina, Costa Rica, and Cuba. With highway construction in Ecuador, port projects in Panama, and a planned fiber-optic cable running from China to Chile, the CCP's influence throughout Latin America is clear. [83]

All the while, the CCP has deployed its state companies to turn Latin America into its resource base, including Baosteel's vast investment in Brazil and Shougang's control over iron mines in Peru. The CCP also has shown great interest in Ecuador's oil and Venezuela's oil and gold mines.

In the military domain, the CCP has been stepping up its infiltration of Latin America in both scope and depth. Jordan Wilson, a researcher with the US-China Economic and Security Review Commission, found that since the mid-2000s, the CCP had progressed from low-level military sales to high-end military sales, reaching nearly \$100 million in exports by 2010. Starting in the 2000s, the CCP substantially increased its military exports to Latin American countries. The recipients of these arms sales were anti-US regimes, most notably Venezuela. At the same time, there has been an increase in military training exchanges and joint military exercises. [84]

The CCP is rapidly developing ties with Latin America across diplomatic, economic, cultural, and military dimensions. In 2015, new requirements outlined in a defense white paper by the CCP "specifically assign the PLA to 'actively participate in both regional and international security cooperation and effectively secure China's overseas interests.'"

On the diplomatic front, due to the CCP's incentives and threats, a number of countries have chosen to sever diplomatic ties with the Republic of China (Taiwan) and instead embrace the communist PRC. In June 2017, Panama announced that it had ended diplomatic relations with Taiwan and now recognized "only one China." Three years earlier, the CCP had started actively planning to invest in Panama's infrastructure, such as ports, railways, and highways, with the total amount of investment reaching about \$24 billion. [85] China has already acquired control over both ends of the Panama Canal, which is of great international strategic importance.

The CCP has also invested close to \$30 billion in El Salvador's La Union port. In July 2018, the US Ambassador to El Salvador warned in El Salvador's *El Diario De Hoy* newspaper that Chinese investment in the port had a military objective and deserved close attention. [86]

On the cultural front, by the beginning of 2018, the CCP had established thirty-nine Confucius Institutes and eleven Confucius Classrooms in Latin America and the Caribbean, with total enrollment exceeding 50,000. [87] Confucius Institutes have been identified as institutions used by the CCP for spying, as well as transmitting Communist Party culture and ideology under the guise of traditional Chinese culture.

The CCP's expansion and infiltration into Latin America is a serious threat to the United States. By using access to the Chinese market and dependence on economic investment and military aid to sway the policies of Latin American governments, China is able to pull them into its own sphere of influence and pit them against the United States. The canals, ports, railways, and communications facilities the CCP builds are all important tools that will be used to expand and establish its global hegemony.

f. The CCP's Growing Military Capabilities

As China's military power has developed, it has become more aggressive in areas such as the South China Sea. In 2009, Chinese vessels followed and harassed a US surveillance ship (the USNS Impeccable) while the latter was conducting routine operations in international waters there. [88] A similar incident took place in international waters in the Yellow Sea when Chinese vessels repeatedly came within thirty yards of the USNS Victorious, forcing it to make a dangerous sudden stop. [89] In September 2018, a Chinese warship conducted aggressive maneuvers warning the USS Decatur to depart the area. The Chinese ship approached within forty-five yards of the bow of the Decatur, forcing the American vessel to maneuver to prevent a collision. [90]

The CCP revealed its military ambitions long ago. Its strategy is to move from being a land power to being a maritime superpower and eventually establishing hegemony over both. In 1980, Beijing's strategy was to perform active defense, and its focus was mainly on defending its own borders. At the time, its main adversary was the Soviet Army. In 2013, Beijing's frontline defense turned into active offense for the purpose of expanding its frontline. It proposed "strategic offense as an important type of active defense." [91]

The US Department of Defense stated in an annual report to Congress in 2018:

China's maritime emphasis and attention to missions guarding its overseas interests have increasingly propelled the PLA beyond China's borders and its immediate periphery. The PLAN's [the Chinese navy's] evolving focus — from "offshore waters defense" to a mix of "offshore waters defense" and "open seas protection" — reflects the high command's expanding interest in a wider operational reach. China's military strategy and ongoing PLA reform reflect the abandonment of its historically land-centric mentality. Similarly, doctrinal references to "forward edge defense" that would move potential conflicts far from China's territory suggest PLA strategists envision an increasingly global role. [92]

The PRC has built islands and militarized reef islets in the South China Sea, equipping them with airports, shore-based aircraft, and missiles. It fortified three strategically important islets, namely Fiery Cross Reef, Subi Reef, and Mischief Reef, with anti-ship cruise missiles, surface-to-air missiles, and airfields. The islands essentially serve as stationary aircraft carriers that can be used in the event of military conflict. At the strategic level, the PLA navy is capable of breaking through the boundaries of the island chain that stretches from the Kuril Islands in the north to the islands of Taiwan and Borneo in the south, giving it the capability to fight in the open ocean.

Lawrence Sellin, retired US Army colonel and military commentator, wrote in 2018: "China is now attempting to extend its international influence beyond the South China Sea by linking to a similar framework for dominance in the northern Indian Ocean. If permitted to complete the link, China could be in an unassailable position to exert authority over roughly one-half of the global GDP." [93]

The dominance of the South China Sea isn't an issue of territory, but of global strategy. Each year, close to \$5 trillion in merchandise moves through the South China Sea. [94] For China, its Maritime Silk Road begins with the South China Sea, and an estimated 80 percent of its oil imports will travel by sea. [95] Peacekeeping in the South China Sea following World War II fell to the United States and its allies, which poses a big threat to the Chinese regime.

M. Taylor Fravel, associate professor of political science at the Massachusetts Institute of Technology, wrote that since 1949, China has engaged in twenty-three territorial disputes with its neighbors. It settled seventeen of these disputes. In fifteen of these settlements, Beijing offered substantial compromises on the allocation of disputed territory. But when it comes to issues in the South China Sea, since the 1950s, even when the Chinese navy was militarily insignificant, it has taken an uncompromising approach and has claimed indisputable sovereignty over the region. China has never used such absolute language in other territorial disputes.

Fravel listed several reasons for China's strong stance on South China Sea issues. "China views offshore islands such as the [Spratly Islands] as strategic. From these islands, China can claim jurisdiction over adjacent waters that might contain significant natural resources and even jurisdiction over some activities of foreign naval vessels," he said. "South China Sea outcrops can also be developed into forward outposts for projecting military power. ... They might also aid China's submarine force by preventing other states from tracking Chinese submarines that seek to enter the Western Pacific from the South China Sea." [96]

The Chinese regime's aggressive and expansionary actions in the South China Sea, especially the steps it has taken in recent years to change the status quo, have heightened military tensions in the greater region. In reaction, "Japan, of course, has reversed a decade of declining military outlays, while India has revived stalled naval modernization," wrote author and geostrategist Brahma Chellaney in 2018. [97] Masking its efforts with the excuse of safe passage for energy and freight, China's active expansion in the South China Sea has tipped the balance of power in the region and increases the possibility of military conflict. Geoscientist Scott Montgomery of the University of Washington pointed out that "Chinese perception of the [South China Sea] as a security concern has led to an erosion of security in the region." [98] Western scholars believe that Chinese military officials are looking at how to project power ever farther abroad. In 2017, the PLA established its first overseas military base in Djibouti, on the Horn of Africa. [99]

The CCP regime maintains the largest army in the world, with two million active personnel, according to a 2019 International Institute for Strategic Studies report. [100] The PLA also has the largest ground force in the world, the largest number of warships, the third-most naval tonnage, and a massive air force. It has a nuclear strike capability consisting of intercontinental ballistic missiles, ballistic-missile submarines, and strategic bombers.

Communist China's military expansion is not limited to the traditional divisions of land, sea, and air; it is also making advances in the realms of space and electromagnetic warfare.

The Chinese regime also has 1.7 million personnel in the People's Armed Police, a paramilitary organization primarily tasked with maintaining internal order. Like the PLA, the organization is under the unified leadership of the CCP Central Military Commission; in addition to this the CCP also maintains a large number of reserve and militia units. The Party's military doctrine has always stressed the importance of "people's war." Under the CCP's totalitarian system, it can quickly redirect all available resources for military use in the event of war. This means that the CCP has a pool of over a billion people from which it can draft huge numbers of people. Even overseas Chinese factor into the CCP's military and intelligence strategy; in 2017, the PRC passed a "national intelligence law" demanding all Chinese citizens assist the Communist Party, no matter where they reside.

China's GDP increased rapidly between 1997 and 2007. The PLA ground forces now have thousands of modern main battle tanks. The PLA Navy has two aircraft carriers in its fleet and is building more. Ninety percent of PLA Air Force fighters are of the fourth generation, and the CCP has begun to introduce fifth-generation fighters.

In early 2017, the PRC announced a 6.5 percent inflation-adjusted increase in its annual military budget to \$154.3 billion. Analysis of data from 2008 through 2017 indicates Beijing's official military budget grew at an annual average of 8 percent in inflation-adjusted terms over that period. [101] Observers estimate that the CCP's actual military spending is twice as much as what is officially acknowledged. Aside from this, the military strength of the regime is not fully reflected in military spending because its actual military expenditure is higher than the public figures, and the CCP can requisition many civilian resources and manpower at its discretion. The entire industrial system can serve the needs of war, which means its true military capabilities far exceed official data and the usual estimates.

The CCP uses a broad range of espionage to catch up with the United States in technology. According to some estimates, more than 90 percent of espionage against the United States conducted via hacking comes from the PRC, and the CCP's networks infiltrate large American companies and the military, stealing technology and knowledge that the Chinese cannot develop independently. [102]

The CCP has built a global system consisting of more than thirty Beidou (Big Dipper) navigation satellites, with global military-positioning capabilities. In conjunction with this, the PLA is fielding increasingly advanced combat-capable drones. At the 2018 Zhuhai Airshow in China, the debut of the CH-7 Rainbow drone caught the attention of military experts. The Rainbow series signifies that China has caught up in the technology for developing armed drones. A large number of the earlier CH-4 Rainbows have taken over the military markets of Jordan, Iraq, Turkmenistan, and Pakistan, countries that were restricted from purchasing armed drones from the United States. [103] The latest CH-7 Rainbow, in some ways, is as well-equipped as the X-47B, the best drone the United States has to offer. [104] A video played at the airshow simulated the drones combating the enemy, which was clearly the US military. [105] The drones' small size allows them to be deployed from a variety of platforms, including civilian vessels, which could give the CCP an advantage over Taiwan in a potential conflict. [106] A large number of aerial drones can form clusters under the control of satellites and artificial intelligence, making them useful in regional and asymmetrical conflicts.

The stealth fighter Chinese J-20, also unveiled at the Zhuhai Air Show, resembles the American F-22, while the Chinese J-31 appears modeled on the F-35. Though still lagging behind the US military in many respects, the PRC defense industry is closing the gap with the United States in developing modern jet fighters.

In terms of tactics, the PLA focuses on asymmetric capabilities: asymmetric warfare, asymmetric strategy, and asymmetric weapons. [107] Adm. Philip Davidson, commander of the US Indo-Pacific Command, described China as a "peer competitor." He said that China is not trying to match America's firepower one-to-one; rather, it is trying to catch up with the United States by building critical asymmetric capabilities, including the use of anti-ship missiles and capabilities in submarine warfare. Because of this, he warned that "there is no guarantee that the United States would win a future conflict with China." [108]

One such asymmetrical weapon is the Dongfeng 21D anti-ship ballistic missile. Traditionally, ballistic missiles are used for delivering nuclear warheads to stationary targets such as cities and military bases, but the Dongfeng 21D is a unique weapon intended for use against US aircraft carrier battle groups at sea. The CCP has also followed the Soviet Cold War-era strategy of deploying large numbers of cruise missiles in an effort to offset US naval supremacy. In 2018, the PLA revealed its land-based YJ-12B supersonic anti-ship cruise missile, known as the “aircraft carrier killer.” It has drawn a 550-kilometer “death zone” in the western Pacific, in which American carrier battle groups will be susceptible to ultra low-altitude saturation strikes.

Armed with missiles like the Dongfeng 21D and the YJ-12, the PLA does not have to match the US Navy in one-to-one strength — such as the number of deployable aircraft carriers — to be able to deny it regional access to the Western Pacific.

Following the rapid expansion of its military power, the PRC has become a huge weapons exporter to the world’s authoritarian regimes, such as North Korea and Iran. On the one hand, the goal is to expand its military alliances, and on the other hand, to disperse and counter US military power. To this end, the CCP regime encourages hatred against the United States, finding common cause with other anti-American regimes.

At the same time, the CCP leadership has adopted terrorist military theories such as unrestricted warfare. It advocates the necessity of war by saying that “war is not far from us; it is the birthplace of the ‘Chinese century.’” It legitimizes violence and terror with sayings such as “death is the driving force for the advancement of history.” It justifies aggression with the sayings “there is no right to development without the right to war” and “the development of one country poses a threat to another — this is the general rule of world history.” [109]

Zhu Chenghu, a major general and the dean of the PRC’s National Defense University, publicly stated in 2005 that if the United States intervened in a war in the Taiwan Strait, China would preemptively use nuclear weapons to raze hundreds of cities in the United States, even if all of China to the east of Xi’an (a city located at the western edge of China’s traditional boundaries) were destroyed as a consequence. [110] Zhu’s statements were made largely to probe the reactions of the international community.

It is important to be aware that the CCP’s military strategies are always subordinate to its political needs, and that the regime’s military ambitions form only one dimension of its broader scheme to establish communist hegemony over the entire globe. [111]

3. Unrestricted Warfare With Chinese Communist Characteristics

In the process of realizing its global ambitions, the CCP recognizes no moral limitations and obeys no laws. As discussed in [Nine Commentaries on the Communist Party](#), the history of the CCP’s founding and rise to power was a process of gradually perfecting the evilness found through history, both in China and around the world, including the Party’s nine inherited traits: “evil, deceit, incitement, unleashing the scum of society, espionage, robbery, fighting, elimination, and control.” [112] These traits are seen everywhere through the CCP’s global expansion, and the Party has continually enhanced and

strengthened its techniques and their malignancy. The CCP's unrestricted warfare is the concentrated expression of these evil traits and an important part of its success.

The idea of unrestricted warfare has always run through the CCP's military practices, but the term was first used officially in the 1999 book *Unrestricted Warfare*, written by two Chinese colonels. As the name implies, unrestricted warfare has these characteristics: "[It is] a war beyond all boundaries and limits, ... forcing the enemy to accept one's own interests by all means, including methods of force and non-force, military and non-military, killing and non-killing. ... The means are all-inclusive, information is omnipresent, the battlefield is everywhere ... beyond all political, historical, cultural, and moral restraints."

Unrestricted warfare means that "all weapons and technologies can be used at will; it means that all boundaries between the worlds of war and non-war, military and non-military, are broken." It utilizes methods that span nations and spheres of activity. Finance, trade, the media, international law, outer space, and more are all potential battlefields. Weapons include hacking, terrorism, biochemical warfare, ecological warfare, atomic warfare, electronic warfare, drug trafficking, intelligence, smuggling, psychological warfare, ideological warfare, sanctions, and so on. [113]

The authors of *Unrestricted Warfare* believe that "the generalization of war" is the inevitable future direction and that every field must be militarized. They believe that utilizing a large number of nonmilitary personnel is the key to unrestricted warfare, and that the government must quickly prepare for combat in all invisible fields of war. [114]

Many people refer to various professional or social environments as "battlefields" by way of metaphor, but the CCP takes this literally. All fields are battlefields because the CCP is in a state of war at all times, and everyone is a combatant. All conflicts are regarded as struggles of life and death. Slight problems are magnified to be questions of principle or ideology, and the whole country is mobilized, as if in a state of active war, to meet the CCP's goals.

In the 1940s, during the Chinese Civil War, the CCP used economic warfare to harm the economy of the Nationalist government (Kuomintang, or KMT) of the Republic of China and cause it to collapse. The Party used espionage to obtain the Kuomintang's military plans even before the KMT's own troops received them. The CCP continues to use unrestricted means of warfare today, on a yet larger and broader scale. Unrestricted warfare, which breaks all conventional rules and moral restraints, leaves most Westerners, Western governments, and Western companies unable to understand the CCP, much less contend with it.

The CCP implements many seemingly mundane means, in numerous fields, to achieve its goals:

Exporting Party culture and lies to the world through foreign propaganda

Controlling global media and carrying out ideological warfare

Using fame, honey traps (sexual entrapment), interpersonal relationships, bribery, and despotic power to gain leverage over the leaders of global organizations, important political figures, experts in think tanks and academic circles, business tycoons, and influentials from all walks of life

Supporting, inciting, and allying with rogue regimes to distract the United States and Western governments

Using trade diplomacy to make free countries compete against one another, using the market of more than one billion Chinese consumers as bait

Deepening economic integration and interdependency to tie up other countries

Violating World Trade Organization trade rules

Making false reform commitments to accumulate trade surplus and foreign exchange reserves

Using the market, foreign exchange, and financial resources as weapons to suppress human rights through economic unrestricted warfare and to force other countries to abandon moral responsibility and universal values

Forcing Chinese working in private enterprises abroad to steal information from them

Making hostages of China's citizens and those of other countries

a. The CCP's Global Propaganda Operations

In 2018, when the PRC's state-run broadcaster established a branch in London, the outlet encountered an enviable problem: receiving too many job applications. Nearly six thousand people applied for the ninety positions available. [115] People's eagerness to work for the CCP's mouthpiece — the jobs required reporting news from the PRC's perspective — reflects the decline of the Western media industry and the threat that the CCP's foreign propaganda poses to the world.

The World's Largest Propaganda Machine

Mao Zedong once demanded that the Xinhua News Agency "take charge of the earth and let the whole world hear our voice." [116]

After the 2008 financial crisis, Western media outlets faced their own financial and business crises. The CCP seized the opportunity to deploy its "external propaganda" campaign. The People's Daily, China Daily, Xinhua, China Central Television (CCTV), China Radio International, and other Communist Party mouthpieces set up newspaper distribution, radio stations, and television stations around the world.

Chang Ping, former news director of the major Chinese newspaper Southern Weekend, said that between 2009 and 2015, the Chinese regime allocated 45 billion yuan (\$6.52 billion) to the "national strategy for external propaganda in public relations and publicity." According to Chinese media sources, the 45 billion yuan was only a small part of the total expenditure. [117] The CCP spends between an estimated \$7 billion and \$10 billion per year on media targeted at non-Chinese foreigners, according to a 2015 report published by The Wilson Center. [118]

In March 2018, the Propaganda Department of the Central Committee of the Communist Party of China led the integration of CCTV, China Radio International, and China National Radio to establish the China Media Group, also called Voice of China. It has become the largest propaganda machine in the world.

The CCP's foreign propaganda apparatus attempts to blend in by recruiting mainly local reporters and presenters. A video call between Xi Jinping and the Washington, DC, bureau of CCTV America in February 2016 showed that the majority of the journalists employed there were not Chinese. [119] But the CCP's propaganda department drives the content they report. China's state-run media thus produces local packaging in the target country, using local faces and voices to spout the Communist Party's thinking and conflate the regime with the Chinese people. It uses locals abroad to spread the CCP's stories and the CCP's voice — not China's true stories and not the voices of the Chinese people.

The Party also provides scholarships to young foreign journalists, including in the areas of food and education, so that they can study or be trained in mainland China and, at the same time, be instilled with the CCP's views on journalism.

In many situations, the CCP's propaganda appears unsuccessful due to its crude narratives, which damage its credibility. However, it uses a raft of tactics, including using foreign media as its mouthpiece, ruthlessly attacking any media and individuals that criticize the CCP, and forcing support for the CCP.

Aligning the World's Media With the CCP

In 2015, the foreign ministers of ten countries condemned the CCP for building artificial islands in the contested waters of the South China Sea. At the same time, a radio station in Washington, DC, claimed that external forces had attempted to fabricate the facts and aggravate tensions in the South China Sea. It failed to mention the CCP's takeover efforts. The station, WCRW, repeats a great deal of content favoring the position of the CCP — and curiously, it runs no advertising. Its only customer is a Los Angeles company, G&E Studio Inc., itself 60 percent controlled by China Radio International (CRI) in Beijing. G&E broadcasts its programs in Chinese and English on at least fifteen US stations, covering Salt Lake City, Philadelphia, Houston, Honolulu, and Portland, among others. [120] The biggest benefit of this operation is to conceal the role of the CCP and listeners are made to feel that Americans themselves are expressing their support for the CCP.

Globally, CRI operated thirty-three such stations in at least fourteen countries in 2015. By 2018, it had fifty-eight stations in thirty-five countries. [121] The control and operations are carried out via local Chinese companies, making it legal, although many people are unhappy about the Party hiding its propaganda. Under the banner of democracy, the CCP advocates for communism and attempts to manipulate its audience into adopting its views by exploiting loopholes in the laws of free societies. It uses democracy to destroy democracy.

The China Daily's inserts are another important part of the CCP's external propaganda campaign. China Daily publishes pro-CCP news inserts in The Washington Post using a layout style that can give readers the impression that it's The Washington Post's content, as the text indicating the insert is an advertisement is placed in an inconspicuous location. [122] The CCP struck similar deals with more than thirty other newspapers, including The New York Times, The Wall Street Journal, The Daily Telegraph, and Le Figaro.

On September 23, 2018, China Daily also inserted a four-page supplement that looked like ordinary news and commentary in the local Iowa newspaper Des Moines Register. The material attacked the US

president and the pending trade deal, in what some called an attempt to influence the upcoming midterm elections. [123]

When it comes to information warfare, the CCP's totalitarian regime has several advantages over other countries. The Party blocks media from all democratic countries, but is able to insert its state-run media in democratic societies. The CCP prevents media inserts from free countries being added to its own media, but the CCP can insert its content into the media from free societies. CCP media serve the Party first and foremost, and Western journalists will never hold executive roles in their Party mouthpieces. The CCP can, however, send its own undercover people into Western media or train foreigners into being mouthpiece reporters for the Party's media.

As long as the West still regards the CCP media as legitimate, the West will continue to lose in the information war. In 2018, the US Department of Justice ordered Xinhua and China Global Television Network to register as foreign agents in the United States. It was a step in the right direction but far from sufficient, the problem being the lack of reciprocity in the first place.

More recently, the US government has taken stronger action to counteract the CCP's propaganda narratives. Starting in March 2020, the US State Department began placing restrictions on PRC-controlled media outlets operating in the United States, such as naming them foreign missions and limiting the number of staff they can hire. Trump administration officials such as Secretary of State Mike Pompeo have been especially vocal in their criticism of the Communist Party's attempts to win the propaganda war.

The Communist Party also excels in controlling overseas Chinese-language media. Through coercion and enticement, the CCP has recruited a large number of Chinese-language media, including some Taiwanese-founded media that previously had a strong tradition of anti-communism. The CCP-sponsored World Chinese Media Forum is used as a platform to communicate the Party's instructions to Chinese media around the world. More than four hundred and sixty overseas Chinese media executives from more than sixty countries and regions attended the 9th World Chinese Media Forum held in Fuzhou on September 10, 2017.

An example of the impact of this media-control work can be found in the reporting of The China Press (called Qiao Bao in Mandarin), a California-based Chinese-language media outlet that carries CCP propaganda in the United States. The China Press's lengthy reports during the CCP's 19th National Congress in 2017 were almost identical to those published by official Party media. [124]

The CCP-controlled Overseas Chinese Media Association, with more than one hundred and sixty media members, swung into action during the 2014 Umbrella Movement's pro-democracy protests in Hong Kong. The group urgently rallied one hundred and forty-two pro-PRC media outlets in Asia, Europe, Africa, the United States, and Australia to publish its "Safeguarding Hong Kong" declaration supporting the CCP's perspective. [125]

Alongside the PRC's economic "colonization" of Africa, CCP media has also reached all corners of the continent. The China-based television and media group StarTimes is now operating in thirty African countries and claims to be "the fastest growing and most influential digital TV operator in Africa." [126] The regime has been relentless in its penetration of overseas media.

Suppressing opposing voices is another aspect of CCP overseas propaganda operations. The Party threatens journalists who expose it with visa denials and other forms of harassment, leading to self-censorship. The result is that there are few global media corporations that take a completely independent stance on the CCP without regard to consequences imposed by the regime.

There are several ways for a tyrannical regime like the CCP to improve its public image. The first and most direct way is to implement genuine reform and transition to a form of government that respects human rights, universal values, and the rule of law. The second way is for the regime to cover up its crimes through censorship. The third way is to actively convince the outside world to side with the regime. The third method offers the most effective form of cover for tyranny.

The CCP has used both the second and third methods simultaneously over decades. It employs a variety of large-scale propaganda activities to target foreigners, changing the minds of people to make them think positively about communist China, or at least not criticize its fundamental flaws. In some cases, CCP propaganda is even able to pull them into the mire, turning them into active allies. Through extensive investments and shrewd operations, the Party has established a worldwide system for creating alliances, isolating enemies, and turning neutral entities into sympathizers or scoundrels.

Manipulating Cultural Exchange to Indoctrinate the World in CCP Culture

Ideological and political indoctrination is an essential tool in the CCP's destruction of traditional Chinese culture. But in recent years, the Party has advertised its commitment to restoring traditional culture, seeking to frame itself as the legitimate representative of the Chinese nation and its identity. As discussed in previous chapters of this book, this wave of supposed restoration has left out the soul of the traditions, replacing it with a fake version infused with deviant Communist Party culture. This has not only deceived the world, but also further undermined China's ancient heritage. Typical examples of this effort are Confucius Institutes, which are set up on college and high school campuses around the world.

Confucius Institutes subvert important academic principles of autonomy and freedom of inquiry, aim to promote the CCP's version of historical events, distort the history of China, and omit the CCP's appalling human rights record. In some Confucius Institute classrooms, quotes from Mao are hung on the wall. On the surface, Confucius Institutes claim to teach Chinese culture, while, in fact, they promote communist doctrine and transmit Party culture.

According to incomplete statistics, as of the end of 2017, the PRC had established at least 525 Confucius Institutes (targeting colleges and universities) and opened 1,113 Confucius Classrooms (targeting elementary and secondary schools) in more than 145 countries. [127] Confucius Institute funding is provided by Hanban, an organization affiliated with the CCP's United Front Work Department (UFW). The use of funds is supervised by personnel from the PRC embassies and consulates.

In addition to offering cultural and language courses, Confucius Institutes also distort history and even organize protests against activities the CCP believes threaten its dominance. For example, pro-Beijing speakers invited to Confucius Institute-sponsored events have repeated the CCP's lies about Tibet, while others have claimed the United States drew China into the Korean War by bombing Chinese villages,

according to a 2018 report by the congressional US–China Economic and Security Review Commission (USCC). [128]

The US National Defense Authorization Act for the 2019 fiscal year condemned the CCP’s attempts to influence US public opinion, especially “media, cultural institutions, businesses, and academic and political groups.” The act explicitly prohibits any national defense funds from being given to Chinese-language departments in US universities where a Confucius Institute exists. [129]

The CCP’s foreign propaganda campaign is a major project aimed at globally reshaping the public’s views on the regime. The CCP spreads its noxious ideology through this propaganda work, which has severely misled people about the regime, its mode of operations, its human rights abuses, and communism in general.

b. The Aim of United-Front Work: Disintegrating the Free World From Within

On December 18, 2018, the CCP celebrated the fortieth anniversary of its so-called reform and opening up. It awarded the China Reform Friendship Medal to ten influential foreigners to “thank the international community for supporting China’s reform.” [130] These ten foreigners included Juan Antonio Samaranch, former president of the International Olympic Committee, which had selected China to host the 2008 Olympics Games; and Robert Lawrence Kuhn, an American businessman who lent his name as author of a fawning biography of former CCP head Jiang. Over the past few decades, countless politicians and celebrities have acted as accomplices to the CCP’s united-front tactics.

Mao labeled the united front as one of the CCP’s “three magic treasures.” Western governments have been deceived and suffered losses by these tactics, but some are beginning to wake up, and a number of investigative reports about the united front have been published.

The USCC’s 2018 report *China’s Overseas United Front Work* outlines the CCP’s overseas united-front work structure and operations, including how the CCP uses various types of governmental and non-governmental organizations for its united-front work and the implications for the United States and other Western countries. The report states, “This elevation of the importance of United Front work has resulted in an increased number of UFWD officials assigned to top CCP and government posts, adding roughly 40,000 new UFWD cadres.” [131]

The think tank Global Public Policy Institute published a report in 2018 detailing the activities of CCP’s united front in Europe. [132] The Hoover Institution at Stanford University released a detailed report on the same topic on Nov. 29, 2018. The report states: “China’s influence activities have moved beyond their traditional United Front focus on diaspora communities to target a far broader range of sectors in Western societies, ranging from think tanks, universities, and media to state, local, and national government institutions. China seeks to promote views sympathetic to the Chinese Government, policies, society, and culture; suppress alternative views; and co-opt key American players to support China’s foreign policy goals and economic interests.” [133]

The CCP’s united front primarily targets the following actors in the West: politicians and businesspeople; academicians and members of think tanks; overseas Chinese leaders, businessmen, and students; the movie and entertainment industries; and overseas dissidents.

Politicians and Businesspeople

The USCC report says the CCP regards its united-front work as an important tool to strengthen domestic and international support for the Party. This includes buying off Western politicians. Through persuasion, temptation, and relationship-building, the CCP maintains close ties with many high-level officials in Western governments. The Party treats these politicians as its “state treasures,” giving them lavish gifts and conferring upon them titles such as “old friends of China.” Among them are current and former United Nations secretaries general, heads of state, high-ranking government officials, senior government advisers, heads of international organizations, famous academics and think-tank scholars, and media consortium tycoons. All these people in the united-front network are expected to voice their support for the CCP at crucial moments.

Patrick Ho Chi-ping, a former Hong Kong secretary for home affairs, was convicted in the United States for bribery in December 2018. Ho had close ties to the CCP, and bribed high-ranking officials in two African nations on behalf of China Energy Co. Ltd., a CCP-linked energy corporation in order to obtain mining rights. [134]

US court papers also document the corruption and espionage carried out by Chinese telecommunications giant ZTE. Two high-ranking telecom officials in Liberia testified that between 2005 and 2007, ZTE bribed numerous officials — including the president, government officials, and judges — with paper bags full of thousands of dollars in cash. [135]

The CCP uses money and women to entrap political leaders and then use them as pawns for the regime’s ends. In a memorandum following the November 2014 midterm US elections, CEFC China Energy outlined a plan to establish relationships and friendships with politicians. Ye Jianming, the now-disgraced chairman of the company, has strong ties to European political leaders. He once asked a security adviser to a US president to persuade the US army not to bomb Syria because he wanted to buy up oil fields there. Ye also boasted connections to senior officials at the Federal Reserve and the United Nations, as well as family members of US government officials. [136]

When deemed necessary, the CCP can form various temporary united fronts to isolate its enemies. For instance, the CCP has used the votes of developing nations whose officials it previously suborned to pass or block motions at the United Nations. Via proxies, it has disrupted US efforts to stabilize the Middle East. In the meantime, it has been able to forge new economic alliances. In the US–China trade war, the CCP sought to sow conflict between the United States and Europe with the aim of using the latter as part of another united front against the United States.

Local politicians are also targets of the CCP’s united-front work. These include community leaders, city council members, mayors, state senators, and others. The usual approach is to donate to local politicians through Chinese organizations or merchants, who are invited to visit China, where they receive bribes. Their family businesses get special treatment in China. Cases of sexual entrapment, known as “honey traps,” often involve blackmail and the CCP often uses this tactic.

Chen Yonglin, a former officer at the Chinese Consulate in Sydney, Australia, who defected in 2005, told The Epoch Times that the UFWD had infiltrated the Australian government and had corrupted officials. Chen said: “The amount of private bribery for the officials far surpassed political donations. Especially those higher-ranking officials; the bribes were huge. ... Another aspect of bribery is the all-

expenses-paid trips to China, where officials are treated as kings. This includes prostitution paid for by Chinese companies. Many officials changed their stances after returning from China.” [137]

With its strong financial backing, the CCP has paid communist and leftist politicians around the world to become its agents in those nations in order to further spread communist ideology.

The CCP uses the same tactics on those in the financial sector and a number of other industries. Business people and entrepreneurs are treated as kings and given business incentives. In return, they become the CCP’s voice for lobbying their governments and influencing their countries’ financial and economic policies. In the US–China trade war, the CCP had frequent contact with Wall Street tycoons. Many top financial companies and international corporations do business in China. To help expand their business there, these companies hire numerous children of high-ranking Chinese officials, called “princelings.” In turn, these princelings act as the Party’s eyes, ears, and voice in those companies.

Academic Circles and Think Tanks

Many think tanks in the West directly shape their country’s policies and strategy toward China; therefore, the CCP pays them special attention. The CCP exerts control over think tanks via financial sponsorship. It has bribed, controlled, or influenced almost all think tanks related to China. [138] The Chinese tech giant Huawei has provided financial support to think tanks in Washington, who then write positive reports about Huawei, according to a 2018 Washington Post report. [139]

Huawei sponsors more than twenty universities in the UK, including Cambridge and Oxford universities. Historian Anthony Glees, a British expert in national security, said: “This is about the electronic agenda being driven by the injection of Chinese money into British universities. That is a national security issue.” [140] Huawei, through its Seeds for the Future program, attracted a large number of young talented engineers — a classic communist subversion tactic.

The CCP buys off overseas scholars, especially China observers, with money, status, and fame. Some such scholars then closely follow the CCP’s rhetorical line, publishing books and articles to explain the CCP’s “peaceful rise,” the concepts of the “China dream” or the “China model.” The viewpoints of these scholars then influence the China policies of Western governments to accommodate the CCP as it goes about hijacking the international order.

To make things worse, over the past several decades, Western humanities scholars and sociologists have been heavily influenced by strains of communist ideology. With a small amount of CCP influence, they can go from merely supporting leftist ideology to embracing the Party’s rule.

Overseas Chinese Leaders, Businessmen, and Students

The CCP has successfully exploited the patriotism of overseas Chinese students to create sympathy for CCP policies and ideology. To gain the support of overseas Chinese, the CCP provides them with financial support. It frequently uses the phrase “the love for one’s homeland, the friendship of kin” as part of its deliberate conflation of China and the CCP in order to deceive overseas Chinese. The Party also uses an

extensive overseas network of organizations, supporters, and spies to marginalize and attack its opponents.

The CCP uses various pretexts to invite overseas Chinese to do business with and invest in mainland China. It gives overseas Chinese leaders special treatment when visiting the country, arranging for them to meet with high-ranking officials and invites them to attend PRC national-day celebrations.

Zach Dorfman, a senior fellow at Carnegie Council for Ethics in International Affairs, published an investigative report in *Politico* revealing Chinese and Russian espionage activities in Silicon Valley, with a particular focus on Chinese actors. The report examined Rose Pak, the San Francisco Chinese powerbroker, as an example. It noted that the CCP used Pak to have the Chinese Chamber of Commerce in San Francisco marginalize Falun Gong, Tibetan, pro-Taiwan, and Uyghur groups, preventing them from participating in the Chinese New Year parade. [141]

The USCC report also detailed how Chinese Students and Scholars Associations (CSSA) are controlled by the CCP. On their websites, some CSSA branches directly state that they were established by the local Chinese consulate or are its subsidiaries, while in other cases, the control is carried out clandestinely. These organizations receive orders from the PRC consulates, preventing any dissonant views from being aired. Consulate officials harass, intimidate, and monitor students who dissent from the Communist Party line.

CSSAs and those affiliated with them sometimes even conduct industrial and economic espionage. In 2005, France's *Le Monde* reported that the CSSA at the University of Leuven in Belgium was the CCP's front-line spy group in the country. Sometimes such spy networks consist of several hundred agents working in various companies in Europe. [142]

The Film and Entertainment Industries

In recent years, the CCP has increased efforts at infiltrating the US entertainment industry. In 2012, the mainland Chinese Wanda Group spent \$2.6 billion to acquire AMC, the second-largest movie theater chain in the United States. Since then, it has acquired Legendary Entertainment for \$3.5 billion, and Carmike Cinemas, the fourth-largest movie theater chain in the United States, for \$1.1 billion. [143] In 2016, Ali Pictures acquired a stake in Steven Spielberg's Amblin Partners, and placed a representative on Amblin's board of directors to participate in major decision-making. [144]

One of the CCP's main goals in infiltrating the entertainment industry is to have the world follow the CCP's script — painting a positive image of the CCP and China's so-called peaceful rise — to conceal the regime's tyrannical ambitions. At the same time, this image covers up how the exportation of Party culture has corrupted the world. From 1997 to 2013, China invested in only twelve out of the top one hundred highest-grossing Hollywood movies. But in the ensuing five years, China co-financed forty-one of Hollywood's most popular movies. [145]

Hollywood covets China's rapidly growing movie market, and executives are well-aware that they'll be excluded from it if they fail to toe the Party line. Thus, they set about ensuring they are in compliance with Chinese censorship. [146] American movie stars who've taken a stand against CCP oppression are blocked from entering the country, or their films are excluded from the Chinese market. Hollywood star

Richard Gere's clear support for Tibet, for example, led to his being denied access to China, thus limiting his career in the United States as film producers sought to avoid offending or provoking the CCP. [147] Other movie stars have been blacklisted for such "transgressions" as well.

Marginalizing Overseas Experts and Dissidents

The CCP has used intimidation and incentives to influence Western China scholars and marginalize the experts who are critical of the regime. This has led many to willingly self-censor. Intimidation includes refusal to issue visas, which has the greatest impact on young scholars. For the sake of professional advancement, many voluntarily avoid discussing human rights, Tibet, and other sensitive topics that might attract the Party's ire.

Perry Link, a professor of East Asian Studies, was blacklisted by the CCP for his scholarship on the Tiananmen Square massacre. His treatment by the regime became a "lesson" for young scholars as to what not to do. [148]

In October 2017, Benedict Rogers, deputy chairman of the British Conservative Party's Human Rights Commission and supporter of the Hong Kong democracy movement, went to Hong Kong on a private visit to see friends, including democracy activists, but was refused entry and repatriated at the Hong Kong airport. [149]

The 2018 report by the USCC also said that PRC intelligence agents attempt to recruit people from ethnic minorities, including Uyghurs living abroad, to act as spies. Refusal may lead to persecution of their family members in China. Uyghurs who have been threatened state that the purpose of such threats is not only to collect information about the Uyghur diaspora, but also to create discord and prevent them from effectively opposing the CCP. [150]

c. Economic Warfare: The CCP's Heavy Weaponry

If external foreign propaganda, perception-management, and united-front work are the CCP's forms of soft power, then its high-tech industry must be the Party's hard power. In the 1950s, the CCP's slogan was to "surpass the United Kingdom and catch up with the United States." Today, that strategy has become a legitimate threat.

Since the 1980s, the PRC has implemented a series of strategic plans in science and technology, including the 863 Program (also known as the State High Technology Research and Development Program), which helped facilitate the theft of technology from other countries; the Torch Program, which helped build high-tech commercial industries; the 973 Program, for scientific research; and the 211 Project, which helped "reform" universities. [151][152] The Made in China 2025 plan aims to transform China from a manufacturing country to a manufacturing power by 2025, taking the lead in big data, 5G, and the like. The strategy includes ambitious plans for artificial intelligence, in which China aims to be a world leader by 2030. The purpose is to upgrade the PRC's status as the world factory to that of an advanced manufacturing giant, thereby attaining global supremacy. [153]

Under normal circumstances, it is normal for a country to mobilize state resources for the benefit of industrial development, or to invest in the research of key technologies. But the CCP's high-tech development strategy poses a fundamental threat to the free world. The PRC is not a normal country, and does not respect the norms that govern international relations. The purpose of the CCP's technological development is not so it can join the ranks of the world's other high-tech countries or compete on equal footing with them, but to eliminate opponents and take down Western economies — especially that of the United States — and thus be one step closer to world domination.

Technological innovation is the fruit of individual liberty, which is in natural conflict with the totalitarian rule of communism. Researchers in mainland China are deprived of the freedom to use foreign search engines, let alone express their freedom in other ways. Thus it is indeed difficult to make real breakthroughs in scientific and technological innovation given the CCP's restrictions on thought and access to information.

To make up for this, the Party has used various underhanded means to steal Western technology and win over cutting-edge talent, and has also used unfair and extraordinary measures to undermine Western industry. The PRC has adopted an all-of-state approach, including government bodies and firms, the military, private business, and individuals to steal technologies the West spent decades and vast sums of money to develop. After assimilating and improving upon the stolen intellectual property, mainland Chinese companies mass-produce high-tech goods at low costs and dump them in international markets, squeezing out foreign enterprises, which are privately owned and cannot flout regulations as is done in the PRC. This economic strategy forms an important component in the CCP's use of "unrestricted warfare" against the West.

The Trap of Trading Technology for Market Access

In recent years, China's high-speed rail network has become almost like an advertisement for the country's high-end manufacturing prowess, and the concept of "high-speed rail diplomacy" has arisen. Chinese state media has called China's work in this area "legendary," given its rapid development in only ten years. But to Western companies, China's high-speed rail buildup has been a nightmare of technological theft, entrapment, and what ultimately became huge losses in exchange for only small gains.

Work on the high-speed rail project began in the early 1990s. By the end of 2005, the CCP abandoned the idea of developing the technology independently and turned to Western technology. The CCP's goal was clear from the beginning: It planned to first acquire the technology, then manufacture the same technology and sell it for cheaper prices on the global market.

The Chinese side requires that foreign manufacturers sign a technology-transfer contract with a Chinese domestic firm before bidding on construction contracts. The Chinese regime also established formal internal assessments called "technology-transfer-implementation evaluations," which focus not on how well foreign businesses teach their systems, but rather on how well domestic companies learn them. If domestic enterprises don't completely master the technology, China doesn't pay. The authorities also require that by the last batch of orders, local companies must produce 70 percent of the orders. [154]

Because foreign companies felt that accessing China's market was an opportunity not to be missed, such terms didn't stop them from signing contracts. Japan's Kawasaki, France's Alstom, Germany's Siemens, and Canada's Bombardier all submitted bids. Still, no Western company was willing to transfer its core, most-valued technology. The CCP thus continued to play games with several of the companies in the hope that at least one would relent and give up something of real value for the benefit of short-term interests. Sure enough, when it appeared that one company would get a chunk of the Chinese market in exchange for technology, the others began to fear being left out. Thus, several of them fell into the CCP's trap, with the result that China was able to extract key technology from the above four companies.

The PRC has invested huge sums in the rail project, acting regardless of cost, and Chinese firms built out the world's most extensive high-speed rail system by mileage. In a few years, China rapidly assimilated Western technology, which was then turned into "independent intellectual property rights." What really shocked Western companies was when the PRC then began applying for high-speed rail patents abroad, with Chinese firms becoming fierce competitors against their former teachers on the international market. Because Chinese companies have accumulated a great deal of practical experience in this realm, and are afforded all the industrial advantages brought by large-scale production capacity and massive state financial backing, China's high-speed rail industry possesses a competitive advantage against peers. It has become a key element of the Party's One Belt, One Road project.

While foreign companies once dreamed of getting their share of the huge market for high-speed rail in China, they found instead that not only were they squeezed out of that market, but they also had created a tough international competitor. Yoshiyuki Kasai, an honorary chairman of the Central Japan Railway Company, said: "The Shinkansen [Japanese bullet train] is the jewel of Japan. The technology transfer to China was a huge mistake." [155]

The CCP itself acknowledges that China's success in high-speed rail was achieved by standing on the shoulders of giants. Indeed, its purpose from the beginning was to become a giant so as to slay all the others. The CCP has an explicit dual purpose: Its short-term goal is to use economic achievements to prove the legitimacy of its regime and to make economic and technological progress to maintain and excite nationalist sentiment and propaganda. But its long-term purpose is to prove that its communist system is superior to the capitalist system, so it unscrupulously steals technology and uses the power of the entire country to compete with capitalist free enterprise.

The CCP's tactics — promising market access in exchange for technology, coercing tech transfers, absorbing and improving foreign technology, having mainland Chinese firms practice in the domestic market before advancing to the world, and dumping products globally to undercut competitors — have led Western companies, and job markets, to suffer immensely.

In 2015, the CCP proposed the ten-year Made in China 2025 project, envisioning that by 2025, China would have transformed from a big manufacturing country to a manufacturing power, and that by 2035, the country's manufacturing industry would surpass that of industrially advanced countries like Germany and Japan. The PRC hopes it will lead innovation in key manufacturing sectors by 2049. Using such lofty rhetoric, the CCP has raised the status of its manufacturing sector to "the foundation of the nation" and "the instrument for rejuvenating the country."

A Manufacturing Superpower Built on Theft

How did the CCP boost Chinese manufacturing and innovative potential in such a short period of time? It used the same old tricks: It coerced companies to transfer their technologies, as in the case of high-speed rail and demanded that foreign companies form joint ventures with Chinese firms so they could acquire the foreign companies' technologies. In addition, the regime encouraged domestic firms to make acquisitions of overseas high-tech companies, directly investing in startups with key technologies, and establishing overseas research-and-development centers. It induced leading foreign tech and scientific research institutes to set up R&D centers in China, and it used targeted policies to bring in foreign technology experts.

Many startups in Silicon Valley need capital. The CCP uses taxpayer money to invest in them in order to get its hands on new technologies, including rocket engines, sensors for autonomous navy ships, and 3D printers that manufacture flexible screens that could be used in fighter-plane cockpits. Ken Wilcox, chairman emeritus of Silicon Valley Bank, said in 2017 that within a six-month period, he was approached by three different Chinese state-owned enterprises about buying technology on their behalf. He said: "In all three cases, they said they had a mandate from Beijing, and they had no idea what they wanted to buy. It was just any and all tech." [156] A 2018 investigative report by the Office of the United States Trade Representative said that Digital Horizon Capital (formerly Danhua Capital) uses China's venture capital to help the CCP gain top technologies and intellectual property in the United States. [157]

The PRC's aptitude for industrial espionage far exceeds the scope of commercial spies in the past. In order to steal technology and secrets from the West, the regime mobilizes all available personnel and tactics — including espionage, hackers, international students, visiting scholars, mainland Chinese and Taiwanese immigrants working in Western companies, and Westerners lured by monetary interests.

The CCP has always coveted the US F-35 stealth fighter jet. In 2016, a Canadian permanent citizen from China, Su Bin, was sentenced to forty-six months in prison for helping steal plans for the F-35 and other US military aircraft. Su worked with two hackers from the Chinese military to penetrate the computer systems of the manufacturer Lockheed Martin and steal the trade secrets. Investigators found that Su's group had also stolen information about Lockheed's F-22 stealth fighter and Boeing's C-17 strategic transport aircraft, as well as 630,000 files from Boeing's system, totaling some 65 gigabytes of data. [158] The PLA's own J-20 stealth fighter exhibited in recent years is now very similar to the American F-22, and the smaller Chinese FC-31 is an imitation of the F-35.

David Smith, an expert on metamaterials at Duke University, invented a kind of "invisibility cloak" with the potential to one day protect US forces. The US military invested millions in support of his research. In 2006, Chinese student Ruopeng Liu came to the United States with the express purpose of studying at Smith's lab, becoming the scientist's protégé. An FBI counterintelligence official believes Liu had a specific mission: to obtain Smith's research. In 2007, Liu brought two former colleagues, traveling at the Chinese regime's expense, to visit Smith's lab, and they worked on the invisibility cloak for a period of time. Later, the equipment used to make the cloak was duplicated at Liu's old lab in China. [159]

On December 20, 2018, the Department of Justice sued two Chinese citizens from the Chinese hacker organization APT 10, which has close ties with the CCP. According to the indictment, from 2006 to 2018, APT 10 carried out extensive hacking attacks, stealing massive amounts of information from more than

forty-five organizations, including NASA and the Department of Energy. The documents stolen included information on medicines, biotechnology, finance, manufacturing, petroleum, and natural gas. FBI Director Christopher Wray said: “China’s goal, simply put, is to replace the US as the world’s leading superpower, and they’re using illegal methods to get there. They’re using an expanding set of non-traditional and illegal methods.” [160]

PRC theft of technology and patents is hard to combat and prevent. Kathleen Puckett, a former US counterintelligence officer in San Francisco, said that the CCP puts all its efforts into espionage and gets everything for free. [161]

The CCP has launched a “war against everyone” to loot advanced technology from the West, using patriotism, racial sentiments, money, and prestige to drive its unprecedented stealing spree.

Some have defended Chinese intellectual property theft by arguing that such activity can’t amount to much, because Chinese firms don’t get the full picture of how technology is deployed and scaled. But it’s very dangerous to look at the PRC’s industrial espionage this way. Espionage in the electronic age is completely different from that in decades past, in which spies might take some photos. CCP spies now steal entire databases of research, and in many cases, scoop up not only the technology, but also the experts. With the power of the world factory that the PRC has developed for decades and the R&D potential it has accumulated, the regime is truly willing and able to build a manufacturing superpower based on theft — and it is on course to do so.

The Thousand Talents Program: Espionage and Talent Attraction

From when mainland China opened up in the 1970s until today, millions of Chinese students have studied overseas, and many have become accomplished in various fields. The CCP seeks to recruit and use these talented individuals, invested in and trained by the West, to directly bring back to China the technology and economic information they’ve acquired so as to support the Party’s campaign for global dominance. Until its recent disappearance, multiple PRC government departments ran the Thousand Talents Program. Started in 2008, the Thousand Talents Program was ostensibly about recruiting top Chinese talent overseas to return to China for full-time or short-term positions. But the real goal was for state industry to get its hands on new technology and intellectual property from the West. In 2020, following mounting pressure from the West, information about the Program has been scrubbed from public view.

The FBI declassified a document about the talent programs in September 2015. It concludes that recruiting target individuals allows China to profit in three ways: gaining access to research and expertise in cutting-edge technology, benefiting from years of scientific research conducted in the United States and supported by US government grants and private funding, and severely impacting the US economy. [162]

The US National Institutes of Health (NIH) noted in a 2018 report that foreign nationals had transferred US intellectual property to their native countries while on the US government payroll. Their actions have unfairly impacted all US academic institutions. [163] M. Roy Wilson, a report co-author and co-chair of the advisory committee to the NIH director, said that a key qualification of becoming part of the Thousand Talents Program is having access to valuable intellectual property. He said that the problem

was significant, not random, and that the severity of the intellectual property losses was impossible to ignore. [164]

Peter Harrell, adjunct senior fellow in the energy, economics, and security program at the Center for a New American Security, said: “China is pursuing a whole-of-society approach to its technological capabilities. That includes purchasing innovative companies through overseas investments, requiring Western companies to transfer cutting-edge technologies to China as a condition of market access, providing vast state resources to finance domestic technological development, financing training for top Chinese students and researchers overseas, and paying a hefty premium to attract talent back to China.” [165]

The Thousand Talents Program included as its targets almost all Chinese students who have come to the United States since the 1980s and who find themselves with access to useful information for the regime’s industrial, technological, and economic development — potentially tens of thousands of individuals. The CCP is mobilizing the capacity of the entire country and population to conduct unrestricted warfare in its recruitment of talent and accumulation of intellectual property.

A Sinister, ‘Whole-of-Government’ Effort

In addition to outright stealing, PRC state support and subsidies are also an important means for the CCP to fulfill its ambitions. State support means that the regime can use huge sums of money to support key industries. Effectively, this is about using China’s national power to exert pressure on private businesses in the West. This poses an enormous, unique challenge to countries where leaders are democratically elected and leave business decisions to businesses themselves. Chinese subsidies — ultimately taken out of the pocket of the unconsenting taxpayer — mean that Chinese manufacturers can ignore the real costs of doing business, making them unstoppable predators in international markets.

The solar cell industry is a classic example of the CCP regime’s subsidies. In the early 2000s, no Chinese companies existed among the top ten solar-panel manufacturers, but by 2017 there were six, including the top two. The green energy industry was heavily promoted during US President Barack Obama’s first term, but before long, dozens of solar-panel makers were filing for bankruptcy or had to cut back their businesses in the face of unrelenting competition from China, which ultimately undermined enthusiasm in the clean energy industry. [166] The damage was wrought by China’s dumping of products on the international market, enabled by the regime’s subsidies for its domestic solar industry.

In Western countries, states also fund key projects, including those on the cutting edge of technological development. The prototype of the internet, for instance, was first developed by the US Department of Defense. However, in the West, government participation at the national level is limited. Once a technology is commercialized, private companies are free to act as they will. For example, NASA disseminated its advanced research results to industry through its Technology Transfer Program. Many of its software projects simply put their source code on the Web as open source. In contrast, the CCP directly uses the power of the state to commercialize high-tech, which is equivalent to using a “China Inc.” to compete against individual Western firms.

The Made in China 2025 project is, of course, inseparable from state subsidies and state industrial planning. If the CCP continues on its current track, the story of the solar panel companies will play out in

other industries, and Chinese products will become global job-killers. Through unrestricted economic and technological warfare, the CCP has successfully led many Western companies, including multinational corporations, into a trap. They handed over capital and advanced technology, but weren't able to compete fairly in the Chinese market, and instead helped create their own state-backed competitors. The CCP used them as pawns to achieve its ambitions.

d. Using the Masses for Espionage

The CCP regards information as simply another weapon in its arsenal. Regardless of the field, whether pertaining to the state, private enterprise, or individual endeavors, all forms of information are seen as fair game for the fulfillment of the regime's strategic ambitions.

The CCP also has used legislation to force all Chinese people to participate in its unrestricted warfare. The National Intelligence Law of the People's Republic of China, passed by the Standing Committee of the National People's Congress, states that "national intelligence agencies may require relevant agencies, organizations, and citizens to provide necessary support, assistance, and cooperation." [167] This means that any Chinese citizen can be coerced by the CCP to collect intelligence and become a spy.

On December 12, 2018, the US Senate Judiciary Committee held a hearing about the CCP's non-traditional espionage activities. Bill Priestap, assistant director of the FBI counterintelligence division, outlined the CCP's approach: The Party plays by the rules when it's advantageous, while at other times, it bends or breaks the rules to achieve its goals. When possible, the Party also tries to rewrite the rules and reshape the world according to its own requirements. [168]

John Demers, assistant attorney general of the National Security Division of the US Department of Justice, testified that the CCP's Made in China 2025 plan is essentially a handbook for what to steal. He disclosed that from 2011 to 2018, more than 90 percent of the cases of economic espionage allegedly involving or benefiting a country, and more than two-thirds of the trade-secret theft cases were related to the PRC. [169]

The CCP's espionage is far from limited to intellectual property. The CCP controls all major private companies in China and uses them for international intelligence gathering. US Senator Ted Cruz called Huawei a "Communist Party spy agency thinly veiled as a telecom company," in a Twitter post in 2018. "Its surveillance networks span the globe and its clients are rogue regimes such as Iran, Syria, North Korea, and Cuba. The arrest of Huawei's CFO Wanzhou Meng in Canada is both an opportunity and a challenge," Cruz wrote. [170]

An investigation published in January 2018 by the French newspaper Le Monde, revealed that confidential information from the African Union (AU) headquarters in Ethiopia had been sent to Shanghai every night for five years, starting in January 2012. The CCP was accused of being behind the hack. A report released by the Australian Strategic Policy Institute six months later revealed that Huawei was the key provider of the information and communications technology infrastructure at the AU headquarters building. [171]

André Ken Jakobsson, a postdoctoral fellow at the Center for Military Studies in Copenhagen, said: "What is worrying is that the CCP can get very critical and sensitive information. They can enter a system

that controls our entire society. Everything will be connected to the 5G network in the future. We are worried that the country that provides such equipment — China — controls the switch.” [172]

For at least two decades, the CCP has used hackers on a large scale to obtain critical information from other countries. As early as 1999, CCP hackers disguised as a Falun Gong overseas website attacked the US Department of Transportation. The department contacted the website to investigate the attack and traced it back to a hacker from a Party-run intelligence agency. [173]

In June 2015, CCP hackers attacked the US Office of Personnel Management, stealing the data and security information of more than 21.5 million Americans. Those affected included 19.7 million government employees and 1.8 million of their family members.

In November 2018, Marriott International announced that private information, including passport details, of up to 500 million guests had been stolen by hackers, dating back to 2014. US Secretary of State Michael Pompeo confirmed on December 12 that the hacking was carried out by the CCP. Marriott is the largest hotel supplier to the US government and military.

e. The Many Forms of Unrestricted Warfare

The CCP utilizes other methods of unrestricted warfare. A few major areas are listed below.

Diplomatic Warfare

The CCP’s typical diplomatic method is to divide and conquer. When the world criticizes the CCP for its human rights abuses, regime officials invite each country to discuss human rights separately and in private; consequently, such criticism can have no restraining effect. Moreover, the CCP has virtually disintegrated the international norms that safeguard human rights.

The CCP used this method to escape condemnation and sanctions right before being admitted to the World Trade Organization. Once admitted, the CCP immediately began using economic means to tempt various countries, and again used divide-and-conquer to achieve large-scale breakthroughs in various areas.

The CCP also uses rogue tactics of hostage diplomacy to arrest and threaten both Chinese and non-Chinese until its demands are met. Before the PRC was granted permanent normal trade relations status by the United States in 2002, regime authorities arrested dissidents before almost every negotiation session, then used the release of the dissidents as a bargaining chip during the negotiations. The Communist Party disregards the lives of its own people, but it knows that Western societies care about basic human rights. Therefore, it uses its own citizens as hostages, puts a knife to the neck of the Chinese people, and uses them to threaten the enemy — the United States.

With the rapid development of the Chinese economy, the CCP has become bolder, even taking foreign hostages. Six weeks after the aforementioned Su Bin was arrested in Canada for hacking into a US military database, Canadian couple Kevin and Julia Garratt were arrested in China and accused by the CCP of espionage. [174]

After the arrest of Huawei's vice president and chief financial officer, Meng Wanzhou, in Vancouver on December 1, 2018, the Chinese Ministry of Foreign Affairs incited a series of protests, with the Chinese Embassy in Canada mobilizing a large number of pro-communist overseas Chinese for the action. In addition, the PRC arrested two Canadian citizens in retaliation for Meng's arrest. [175] This was both to put direct pressure on Canada and to drive a wedge between Canada and the United States.

Lawlessness is the CCP's modus operandi. Any foreigner in China may become a hostage at any time and be used as a bargaining chip for political, economic, and diplomatic purposes. Additionally, when the CCP threatens overseas Chinese, especially dissidents, it often uses their relatives in China as hostages.

Military Warfare

The CCP has developed asymmetric weapons, such as anti-ship missiles and anti-aircraft carrier missiles. In terms of conventional weapons, the CCP has attempted to surpass the technological supremacy of the United States by having a larger quantity of matériel targeting high-value assets. The CCP has grown economically and technically, giving it greater operational space to implement cyberwarfare, outer-space warfare, and other unconventional high-tech attack vectors against the United States, as addressed in the last section.

The PLA publicly declares that the conduct of the kind of war it wishes for would “appear in a manner that is cross-national, cross-domain, and utilizes any means necessary.” In the PLA's ideal war, “tangible national boundaries, intangible cyberspace, international law, national law, codes of conduct, and ethics are not binding on them [PLA forces]. ... They don't take responsibility for anyone, and are not restricted by any rules. Anyone can be a target, and any means can be used.” The authors of *Unrestricted Warfare* declare to their readers: “Have [you] considered combining the battlefield with the non-battlefield, war with non-war, military with non-military — specifically, combining stealth aircraft, cruise missiles and network killers, nuclear war, financial warfare, and terrorist attacks? Or, simply put, Schwarzkopf [then-commander-in-chief of US Central Command] + Soros [leftist billionaire] + Morris [creator of the Morris Worm computer virus] + bin Laden? This is our true card.” [176]

Internet Warfare

Through the efforts of Huawei and ZTE to seize the 5G technology market, the CCP is striving to gain a dominant position in 5G standards, and wants to play a leading global role in the new technology. The former head of the Federal Reserve of Dallas said, “If China were to win the race, they would establish the protocols for the internet, just as English replaced German as the language of science and became the language of all crucial activity on a global scale.” [177]

At present, with the impending rollout of 5G technology, the internet faces a new round of evolution. With the combination of 5G and artificial intelligence, the internet's control over the physical world is dramatically expanding, and the rules of the entire world are being rewritten. If the CCP dominates 5G, it will be able to act unimpeded.

In addition, once the CCP's external propaganda operations are successfully integrated with a China-controlled 5G, its efforts at indoctrinating foreign audiences will greatly exceed their current scale and impact.

Narcotics Warfare

At a US Cabinet meeting held on August 16, 2018, President Donald Trump said that the proliferation of opioids, particularly the synthetic drug fentanyl from China, is “almost a form of warfare.” [178] In 2017, more than seventy thousand people died of a drug overdose in the United States, of which more than 40 percent were related to synthetic opioids (mainly fentanyl and its analogues). These drugs are primarily produced in China and then enter the United States through the US Postal Service or are smuggled in via the US–Mexico border. [179]

Markos Kounalakis, a senior researcher at the Central European University and a visiting scholar at the Hoover Institution of Stanford University, in November 2017, wrote that fentanyl was “being used as a weapon in China’s 21st Century Opium War against America.” Kounalakis cited fentanyl trafficking as an example of CCP strategy: The CCP sees the real value of this chemical as a “profitable opiate export that also destroys American communities and roils the US political landscape.” [180]

Mass Mobilization Warfare

In September 2018, a Chinese family traveling in Sweden claimed they were mistreated by police after they were removed from a hotel for attempting to sleep in the lobby. A video of the melodramatic family being removed was then exaggerated by the Chinese Embassy and media, and Chinese people began boycotting Swedish companies Ikea and H&M. [181] The Swedish TV station SVT aired a satirical segment about the incident on its comedy show, which further exacerbated the situation. Tens of thousands of Chinese internet users flooded the websites of the Swedish Embassy, segment host Jesper Rönndahl, and the TV station’s Facebook page. [182]

After sixty years of destruction of traditional culture and its replacement with Communist Party culture, the CCP is able to coerce millions of Chinese people and turn them into a mass army. Before the ninetieth anniversary of the People’s Liberation Army in 2017, the CCP came up with software that can add PLA uniforms to an individual in an uploaded image. In just several days, the app received over one billion visits.

The CCP is able to use nationalism to control the public because it has suppressed information about the Party’s true history, leaving the people ignorant of its crimes. In particular, people don’t know the CCP’s history of killing. Thus, generations of Chinese people who grew up in the Party culture carry the Party culture with them. When they travel abroad to make a living, they export Party culture overseas and become part of the regime’s massive overseas army. This has strengthened the CCP’s ability to control this army in the free world and use it for subversion.

Cultural Warfare

The CCP has been peddling Party culture and its values under the banner of Chinese traditional culture and customs for many years. People all over the world have a strong interest in China's long history and rich culture, yet their understanding is very limited. The CCP knows this well and takes full advantage of it. By adopting some of the superficial forms of traditional culture, the CCP has disguised itself as the guardian and true representative of Chinese culture, making it extremely difficult for people in other countries to see through the deceit.

Financial Warfare

The CCP has begun promoting its own financial payment system and use of the renminbi through "economic assistance" and private enterprises, in an attempt to build a global infrastructure. It intends to use the renminbi to replace the US dollar's dominance in international currency circulation. According to the CCP's unrestricted financial-warfare strategy, the regime can achieve its goals simply by printing massive amounts of money, thus destroying the financial system when necessary. CCP think tanks have advocated the weaponization of foreign exchange reserves.

Other Forms of Unrestricted Warfare

During the 1989 student democracy movement, the CCP ordered soldiers and police to disguise themselves as Beijing civilians and create riots so that the military could use them as an excuse for its mass killing, which it called "suppressing riots." During the early years of the persecution campaign against Falun Gong, the CCP fabricated the "self-immolation" incident to justify the ensuing escalation of the persecution. During Hong Kong's Occupy Central With Love and Peace movement, the CCP transported people from Shenzhen to incite violence in Hong Kong, effectively forcing police action to escalate toward violence.

In the eyes of the CCP, murder and assassination are commonplace methods, and in the future, the Party may well use any means — poisoning, assassination, explosions, the sabotage of power grids or transportation facilities, and so on — to create chaos and conflict in the West.

The core of unrestricted warfare is about mobilizing evil people to destroy mankind step by step. The CCP is highly skilled at tempting people to go against morality and their own conscience, and those who do so often end up as either passive in the face of the CCP's abuses, or active participants. Therefore, for influential figures in the political, economic, military, media, cultural, technological, educational, and other fields, the CCP uses all means to discover their weaknesses — whether vested interests or desires — and uses them to make people willingly collaborate with the Party. When this doesn't work, the CCP uses threats and intimidation to exploit their fears or mistakes, effectively blackmailing them into assisting the Party. In some cases, the CCP has even provided transplant organs obtained by killing to buy off influential figures in need of a transplant.

The resources the CCP is able to bring to bear to infiltrate other countries defy the imagination, and the facts uncovered at present are only the tip of the iceberg. People in all walks of life, especially in politics

and business, have become the CCP's pawns in its unrestricted warfare campaign. Almost all countries in the world have begun to feel the CCP's global ambitions and its evil, unrestricted means.

4. The Communist 'China Model'

The CCP's nature means that it will always set itself against traditional culture, morality, and universal values. Today's CCP is the world's axis of evil and the enemy of humankind. The world must wake up and take action.

China has a vast territory and the largest population of any country on earth. It has become the world's second-largest economy and, from 2010, the second-largest military power. No tyrannical force in history has had such economic and military power. The Party has absorbed the most sinister and deformed elements of modern totalitarian regimes and ancient Chinese tactics, and therefore, it never plays by the rules. Its strategies are both deep and ruthless, often beyond the imagination and understanding of leaders and strategists in other countries. By hijacking 1.3 billion Chinese people, the CCP has presented a huge and greatly coveted market to the world, attracting foreign capital, business people, and politicians. It has them turn a blind eye to the CCP's human rights abuses and evil, and in some cases, even gets them to cooperate with the CCP in its crimes.

The CCP has killed 80 million Chinese people. In recent times, it has committed countless crimes against Falun Gong practitioners, underground Christians, Tibetans, Uyghurs, dissidents, and those at the lower end of society. Once the regime collapses, it will be brought to justice and punished for all its crimes. To avoid this fate, the CCP will not hesitate to commit more horrific crimes to protect itself.

The Chinese Communist Party is the communist spectre's main agent in the human realm. Fated for elimination, its existence has always been accompanied by a strong sense of crisis and fear. Driven by this sense of constant crisis, the CCP resorts to any means necessary at critical moments, taking extreme measures to keep itself going. It has built itself up in an attempt to replace the United States and dominate the world and is preparing for the final battle with the United States with determination and nonstop effort. At the same time, it has used a range of means to export the CCP's model and the Communist Party's ideology, poisoning the world.

If the orthodox morality that has helped humankind survive for thousands of years is ever truly destroyed, the result will be the destruction of the entire human race. Therefore, in addition to its military, economic, scientific, and technological endeavors, the CCP is also bent on imposing its ideology of atheism and warped views of good and evil on other countries.

All the CCP's ambitions — which it pursues through soft power, hard power, and sharp power — are based on a total disregard for morality and are aimed at serving its larger ambition of destroying traditional morality and universal values. The CCP's goal is to establish itself as an evil empire and world ruler. It aims to bring totalitarian oppression to the world — a global police state characterized by brainwashing, mind control, mass surveillance, the elimination of private ownership, official atheism, the elimination of religion and traditional culture, unrestrained carnal desires, corruption, and moral degeneration. Its aim is to drag the world into poverty and turmoil, turning men into beasts and sending

humankind into an abyss of moral degradation. All this is the path arranged by the communist spectre in its attempt to destroy mankind.

5. Lessons Learned and the Way Out

a. The Policy of Appeasement: A Grave Mistake

Ambitious and eager to assert its global hegemony, the CCP poses a serious threat to the world. Sadly, to this day, many countries, governments, and political figures still wish to befriend the CCP, oblivious of the danger. The relationship is illustrated by a Chinese saying, “If you raise a tiger cub, eventually it’ll grow up to devour you.”

Without the aid of the developed Western countries and the support of so many multinational corporations, high-tech giants, and large financial institutions, the PRC could not have developed from a weak economy with a regime on the verge of collapse to an indomitable axis of evil over the short span of just a few decades.

Pillsbury, the national security expert, has argued that the West all along has held unrealistic expectations of the CCP, such as believing that China would inevitably become more democratic, that it longed for an American-style capitalist society, that it would inevitably integrate into the international social order, that US–China exchanges would bring about full cooperation, or that the hawkish elements in the CCP were weak, and so forth. In his 2015 book, he strongly urged the US government to quickly face reality and adopt counter-measures against the CCP, lest it allow the CCP to win. [183]

A March 2018 article in *The Economist* reflected on the policy that Western countries adopted toward China — specifically their gamble that China would head toward democracy and the free market economy. It conceded that the West’s gamble has failed; China under the CCP isn’t a market economy and, on its present course, will never be one. On the contrary, the CCP treats business and trade as extensions of state power and controls them as such. It uses its monopoly on power to shape the global economy, uses money to manipulate trading partners, and punishes individuals and groups it does not agree with. [184]

b. Why the West Got China Wrong

The West got China wrong for many reasons: the communist spectre’s complex arrangements mentioned earlier, the duplicity and chameleon-like nature of the CCP, and the difficulty that free societies have in differentiating the CCP from China. In addition, the West got China wrong because of the pursuit of short-term gains, whether by individuals, companies, or entire nations. This provided yet another opportunity for the CCP to exploit.

The morally corrupt CCP targets gaps in the morality of people in free societies, people whose pursuit of short-term profits allows the CCP to infiltrate and corrupt the very foundations of these societies. Policies adopted by the United States regarding the CCP, are largely based on considerations of short-

term gain instead of the most fundamental, long-term interests of America — such as the spirit upon which the country was founded.

Humankind's glory and authority come from the divine and are determined by humankind's moral level. The prosperity and strength bestowed on an ethnic group or nation also depend on its level of morality. Using ordinary means, humans are incapable of negating the arrangements made by the communist spectre. Following this logic, where the West has gone wrong becomes clear — whatever the human methods applied, ultimately these cannot succeed in overcoming the forces of evil.

Many governments, large companies, and business people may, for a period of time, ostensibly obtain benefits from the CCP in exchange for the sacrifice of their moral principles. But in the end, they'll lose more than they gain. Such ill-gained, superficial benefits are all poisonous.

The CCP is not a political party or regime in the normal sense. It does not represent the Chinese people. It represents the communist spectre. To associate with the CCP is to associate with the devil. To be friendly with the CCP is to appease the devil, aid it, and play a role in pushing humanity toward destruction. Conversely, to push back against the CCP is to engage in the battle between good and evil. This is not a simple matter of countries fighting over national interests. It is a battle for the future of humanity.

c. The Way Out

Today, China and the world are at a crossroads. For the Chinese people, the Chinese Communist Party, which owes countless debts of blood, cannot be expected to make any real reforms. China will be free only when the Communist Party is consigned to history.

For people around the world, China is known as the land of an ancient civilization characterized by courtesy and righteousness. Free of the Communist Party, China will once again be a normal member of the civilized world — a nation whose human and natural resources, diverse ancient traditions, and cultural heritage will be part of the wealth of humanity.

Moving forward during times of great difficulty, more and more Chinese people are coming to realize the evil nature of the CCP. With the publication of *Nine Commentaries on the Communist Party* in November 2004, a growing number of people began to regain their moral courage and made the decision to separate themselves from the communist spectre. More than 350 million Chinese have renounced the CCP and its affiliated organizations. If the free world can support the trend of renouncing the CCP and sever all ties with the spectre, the CCP will not be able to continue to act as it does.

The seemingly indomitable Soviet Union dissolved overnight. Though the CCP is baring its fangs globally, its dissolution could occur just as rapidly once the world recognizes its evil nature and makes the righteous choice.

The rise of the CCP resulted mostly from moral corruption and from people's being blinded by the pursuit of vested interests. To escape this fate, we need to summon up our moral courage, revive traditional values, and firmly believe in the divine.

To defeat the CCP, simply depending on ordinary secular means will never be enough. The communist spectre has greater power than humans, and this is the underlying cause of the CCP's continuous expansion. However, evil can never rival the divine. As long as humans can stand by the divine and abide by divine will, they will be blessed and overcome the spectre's infernal arrangements.

The CCP is the enemy of all humanity, having established the bloodiest yet most powerful tyranny history has ever seen. All nations and peoples must resist its global ambitions if they are to secure their future and that of all civilization. The evil CCP is destined for elimination; thus, to reject the CCP is to avoid sharing in its fate.

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Conclusion: How the Spectre of Communism Is Ruling Our World

Conclusion

In the long course of history, mankind has seen eras of splendor and glory, but has also endured countless episodes of tragedy and disaster. Looking back, we find that moral rectitude ushers in clean governance, economic prosperity, cultural brilliance, and national strength, whereas moral degeneracy signals the fall of nations and the extinction of entire civilizations.

Today, mankind has reached a zenith in material wealth, yet it faces unprecedented challenges caused by the havoc of communism. The ultimate goal of communism is not to establish a heaven on earth, but to destroy mankind. The nature of communism is that of an evil spectre forged by hate, degeneracy, and other elemental forces in the universe. Out of hate, it slaughtered more than 100 million people, trampled several thousand years of exquisite civilization, and corrupted human morality.

The communist spectre made arrangements to corrupt both the East and the West, adopting different strategies in different countries. In the East, it committed ruthless slaughter and forced people to accept atheism. In the West, communism took an alternate route: It infiltrated society in covert form, coaxing people into abandoning their traditional faiths and moral values.

Using communist regimes and organizations, fellow travelers, accomplices, and other agents, communism rallied negative elements in the human world to amass formidable power. With this power, it subverted and established control in all social spheres, including politics, economics, law, education, media, arts, and culture. Today's mankind is in dire straits.

In hindsight, the reasons for communism's triumph over the past two centuries are clear. When people indulge in the material pleasures brought by technological advancement and allow atheism to spread, they reject divine mercy and turn themselves over to evil. Having strayed from the traditions established by the divine, much of humanity is easily deceived by communism and its myriad ideological permutations, such as socialism, liberalism, and progressivism.

Traditional culture shows the path for humans to maintain their morality and gain salvation in the final epoch. But with traditional culture under attack and basic moral truths cast aside, the link between man and the divine has been severed. Man can no longer understand divine instruction, and evil reigns supreme, wreaking havoc in the human realm. When human morality drops below the basic standards required of human beings, the divine must reluctantly abandon humankind, as the devil leads man into the abyss of damnation.

But having reached an extreme, the circumstances are bound to reverse. It is an eternal principle in the human realm that evil can never defeat righteousness. Communism's momentary victory is a temporary phenomenon, brought about by the devil, which has intimidated people with its illusory might and treacherous temptations. Man, while imperfect, innately carries kindness, virtue, and moral courage, which have been nurtured and passed down for millennia. In this, we find hope.

Global events are developing at an incredible pace. Righteous elements are growing stronger, and the world's people are awakening.

In China, millions of people have peacefully resisted the Chinese Communist Party's tyrannical rule by remaining steadfast in their faith and morality. Inspired by the editorial series [Nine Commentaries](#) on the Communist Party, more than 350 million Chinese have bravely renounced their ties with the CCP and its affiliated organizations, through the act of "tui dang," or "quitting the Party." More and more individuals are making a heartfelt decision to free themselves from the shackles of communism. The disintegration of the Communist Party is already well underway.

The end of the Communist Party is a matter of divine arrangement. Should China's leaders take steps to dismantle the Party, they will be provided with all the conditions required for a clean transition. In the future, they stand to gain true authority — that which is granted by the divine. Should they stubbornly refuse to make this break, they will take the Party's fate as their own, joining in the calamities of its final downfall.

The world is experiencing a revival of traditional culture and morality in alignment with the universal values of truthfulness, compassion, and tolerance. At the fore of this renaissance is Shen Yun Performing Arts, which tours five continents every year. In its display of classical Chinese dance, Shen Yun brings universal values to audiences around the world.

The West has begun to recognize the communist infiltration and its subversion of traditional culture that has taken place over the past century. Society has begun to be cleansed of communist elements and deviated modern culture in many spheres, from law and education, to government administration and international relations. Governments are becoming more vigilant against communist regimes and their enablers, which is greatly reducing communism's influence on the global scene.

Communism is not an enemy that can be defeated by military force. To free the world from its grasp, we must start by purifying ourselves from the inside. Li Hongzhi, the founder of Falun Gong, wrote in his article "Pacify the External by Cultivating the Internal":

If people do not value virtue, the world will be in great chaos and out of control; everyone will become enemies of one another and live without happiness. Living without happiness, they will not fear death. Lao Zi said, "If the populace doesn't fear death, what good will it do to threaten them with death?" This is a great, imminent danger. A peaceful world is what people hope for. If at this point an excessive number of laws and decrees are created to secure stability, it will end up having the opposite effect. In order to solve this problem, virtue has to be cultivated around the world — only this way can the problem be fundamentally resolved. If officials are unselfish, the state will not be corrupt. If the population values self-cultivation and the nurturing of virtues, and if both officials and civilians alike exercise self-restraint in their minds, the whole nation will be stable and supported by the people. Being solid and stable, the nation will naturally intimidate foreign enemies and peace will thus reign under heaven. This is the work of a sage. [1]

The merciful Creator has always been watching over mankind. Disasters occur when man turns against the divine, and humanity can be saved only by returning to our divinely bestowed heritage. As long as we stay unmoved by the devil's facades, maintain true compassion, follow divine standards for being human, revive traditional values, and return to traditional culture, the divine will deliver mankind from evil. Today, whether or not humanity will walk this path is the choice that we all face.

How The Spectre of Communism Rules Our World

The Spectre

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